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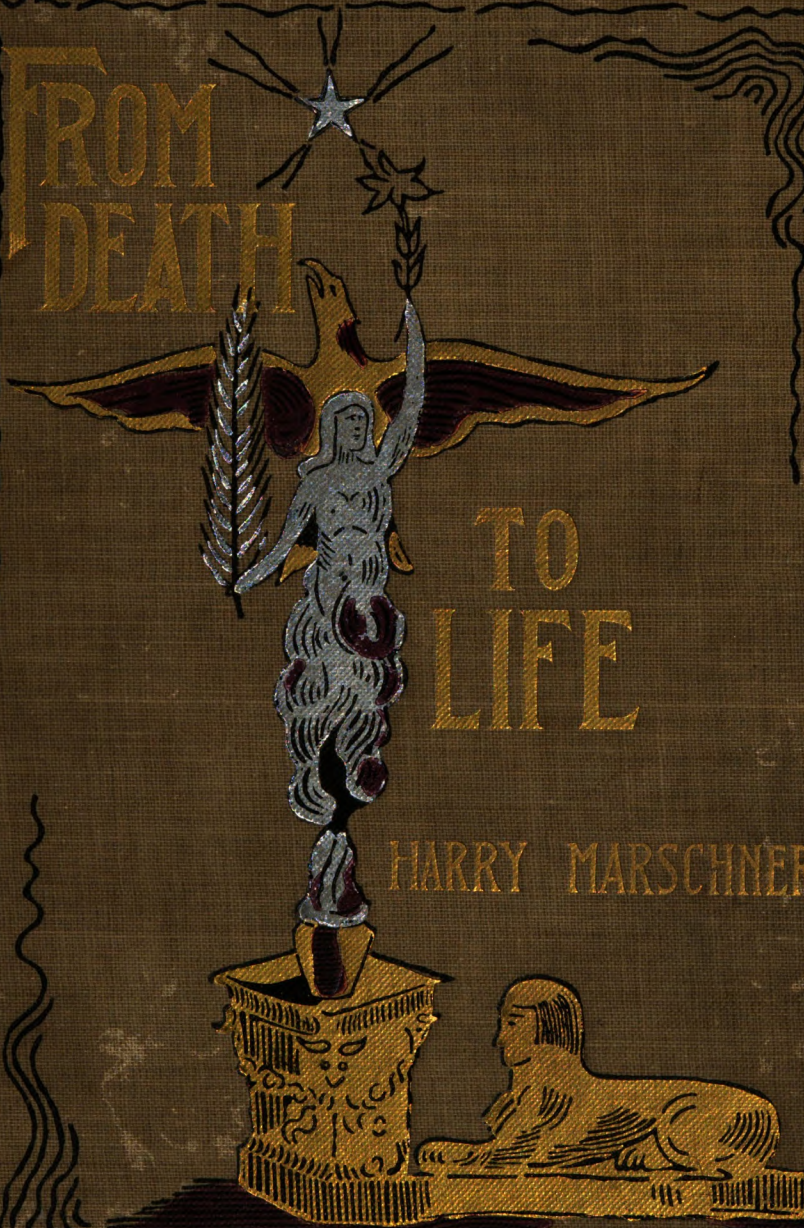
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FROM
DEATH

TO
LIFE

HARRY MARSCHNER



FROM
DEATH TO LIFE



BY
HARRY MARSCHNER

To die is just like waking up in the morning.

IRVING BACHELLER.

Is Death the last final sleep?

No! It is the last final awakening,

SIR WALTER SCOTT.

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DEDICATED
TO
THE MANES
OF ALL
CHAMPIONS FOR LIGHT AND TRUTH.

THE AUTHOR.

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PREFACE.

IN Philadelphia a witness before the court was lately asked: "Do you believe in God?" His answer was, "I neither believe in God, nor am I an atheist." Then he was asked: "Do you believe in a future condition of punishment or reward?" His answer was, "I neither believe in such a condition, nor do I deny it. I know nothing about it."

When he was refused as a witness because of these statements, one lawyer declared that in our times very few intelligent men could say that they had a positive belief. The majority would declare that they did not believe because they knew nothing of the other world.

This remarkable statement led the author to write the present work.

"From Death to Life" will by some be called too radical, by others too orthodox. Impartiality is therefore the author's plea to the public.

Some repetitions are made purposely for the sake of the average reader. Scholars will oblige by overlooking this deficiency, and bear in mind that the book is written in order to interest those who look for recreation rather than for exertion. The same request is made with regard to its conversational structure.

Candid inquirers will not fail to find valuable arguments in favor of the belief in personal immortality, as one object of this work is to prove the continuity of per-

sonal existence after physical death. The main purpose of the book, however, is to induce the reader to settle for himself the question : "*How* shall I continue to exist in the world beyond? Shall it be life or death?"

THE AUTHOR.

FROM DEATH TO LIFE.

I.

SO ARE THEY ALL, ALL HONORABLE MEN.

"THAT's the end of it!"

"The end of what?"

"Of the man down there. He is dead and buried."

Walking away from the fresh grave toward the carriage, the minister asked the young gentleman who had addressed him so abruptly: "Do you really believe this to be the end?"

"I do."

"And your tears?"

"I loved him."

"Do you love your departed friend no more?"

"What do you mean?"

"Supposing your friend whose earthly frame has just been buried had gone to Europe. Would you cease to love him if he were abroad?"

"Certainly not."

"Why then cease loving him at all?"

"I did not say I did."

"Then you love him still?"

"Of course I do."

"Then you love his personality, and not his body!"

"Well?"

"If you loved himself, and love him still, he must be still an object of your love, that is, he must be still in existence."

"Not necessarily. I love his memory."

"Do you profess materialism?"

"I do."

"With all its consequences?"

"Why shouldn't I?"

"Are not the tears trickling from your eyes somewhat inconsistent?"

"Natural secretion can't be helped."

"You are very frank."

"That's my name, Frank Verace."

While stepping into the carriage, the minister offered his card. When seated, Frank read: "Harry Miles, Pastor." Then he asked: "Why don't you put it: Rev. Harry Miles?"

"Would that make much difference?"

"I presume not, but it's the style."

"Style is a tyrant. It's style with some people to go to church, with others to echo the sentiments of pet philosophers. There was even a time when infidelity was in fashion. Out of a hundred infidels ninety-nine are always wavering."

"If so, the one out of a hundred tells you that nobody can really prove a life hereafter."

"Supposing you were right, would the impossibility of proving it be the proof of the impossibility?"

"Well—no, not exactly. But if you cannot prove immortality, it is probable that there is none."

"This argument I can use as well in favor of my view by saying: 'If you cannot prove that there is *no* immortality, it is very probable that there is *one*.' But let me

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ask you a practical question. You said you would uphold all the consequences of materialism?"

"Yes, sir," replied Frank, "and so I will."

"Then you believe the consciousness of moral value to be produced by matter, like the sense of hunger or thirst?"

"Even so!"

"Then you will not feel insulted if I ask you, whether you are hungry or not?"

"Certainly not!"

"And you will likewise not feel insulted if I ask you whether you are a moral man or not?"

"Well—this question refers to some altogether different organs."

"How so? Do you not hear the questions both with the same ear? Are you hungry? Are you moral? If thought is only movement of matter, what difference can it make to you, as you hear both questions with the same ear? How could the mere sound of some vowels and consonants move your matter so as to be insulted, while some other vowels and consonants are unable to do so?"

Here Frank was really at a loss what to say, and the minister continued: "I venture to assert that there is not one educated materialist living who practises materialism in all its consequences."

"That may be," retorted Frank; "but if only those things were true which are practised as they are preached, then the entire Christian religion is at stake, for there is, as far as my knowledge goes, no Christian living who practises the teachings of Christ."

"Permit me to suggest," replied the minister, "that I merely stated a fact without pretending it to be a proof against the existence of materialistic views. But you

said you would profess materialism with all its consequences. If your departed friend, however, is nothing but dead matter, why then do you not make violin-strings from his intestines, or gloves from his skin? Why do you look so aghast? What does it matter which matter we use? You are shocked. You look at me scornfully. I beg your pardon. I ought not to have spoken thus. I apologize for wounding your feelings. Can you forgive me?"

Here the minister gently touched his companion's hand and looked at him so full of sympathy that Frank could not help feeling reconciled, however painfully the shock had come to him, and he exclaimed: "If it only were true, this doctrine of immortality! But it can't be proven! It can't be proven!" And, thinking of his beloved friend, he added: "And now the poor boy is dead, and never, never shall I see him again!" With this he leaned back and began to cry like a child.

After a while the minister said: "On my card you will find my address. May I have the pleasure of your company next Monday night?"

Frank nodded assent and the carriage stopped.

In bidding adieu the minister said: "I'll try to prove" . . .

"Immortality?" interrupted Frank.

"Yes! Don't forget to come."

"I shall" . . . The noise of the departing carriage drowned the end of the sentence.

When Mr. Frank Verace came home his eyes beheld a book he had lately begun to read, entitled, "The Reign of Law," by Mr. James Lane Allen. This reminded him of David, the young student who, in his endeavor to obtain more light with regard to the question which is the

So are They all, all Honorable Men. 13

right church, had gone to see his pastor. Frank opened the book and read.

"My great-grandfather," he said, "once built a church simply to God, not to any man's opinions of Him."

He broke off abruptly.

"So did Voltaire," remarked the pastor drily, coming to his rescue. "Voltaire built a church to God: '*Erexit deo Voltaire.*' Your great-grandfather and Voltaire must have been kin to each other."

The lad had never heard of Voltaire. The information was rather prepossessing.

"I think I should admire Voltaire," he observed reflectively.

"So did the Devil," remarked the pastor. Then he added pleasantly, for he had a Scotch relish for a theological jest:—

"You may meet Voltaire some day."

"I should like to. Is he coming here?" asked the lad.

"Not immediately. He is in hell—or will be after the Resurrection of the Dead."

Frank threw the book aside. "So are they all, all honorable men!" he soliloquized. "Intolerant, narrow-minded egotists! Poor David, to fall in such hands!"

With an air of contempt he lit his pipe. "Yes, the picture Mr. Allen had drawn was not exaggerated. So are they all! Should Mr. Miles be an exception?—No, oh no!—How sarcastic he had been! The idea to have gloves made out of—Oh, bosh!"

Dissatisfied with himself he puffed away like a smoke-stack, but this time the bluish clouds failed to bring relief, and his thoughts continually wandered back to the memory of his departed friend,

II.

THEY ARE NOT ALL SO.

SINCE he had left the little country town in which he had been reared, Frank Verace had never been much of a church-goer. His experience with church-members had made him distrustful. The minister of the country church always had told him to *believe*, while Frank openly declared he wanted to *know why* and *what* to believe. He could not conceive of a God who wanted him to have blind faith in things his reasoning faculties flatly contradicted. By and by he became an atheist and theoretically a materialist.

Having made up his mind to maintain that none of the dead had ever returned, he called on the appointed evening at the house of the Rev. H. Miles.

The minister welcomed him most cordially, and, after his guest was comfortably seated, began: "I presume, Mr. Verace, you are not like that man who declared that he was open to conviction but would like to see the man who could convince him?"

"I must admit," answered Frank, "that my thoughts run a little in that direction. The advantage you took over me the other day probably induced me to incline too much toward being prepossessed."

"Lay all prejudice aside, if you please, and you will find that many good people throw Christianity overboard without ever having it sincerely investigated."

"That may be so," replied Frank. "As to myself,

however, I must say that I did investigate the subject. I remember well enough having asked whether the first chapter in Genesis meant days or periods ; whether the window in Noah's ark was running all around under the roof one yard high or whether it was only a small hole ; whether Cain married one of his sisters¹ and whether Paul meant that too,² or whether there were other human beings in existence besides the children of Adam and Eve. These and similar questions troubled me a good deal, but whenever the minister saw me coming, and could not escape, he told me over and over again : ' Believe ! Believe ! Believe.' Finally I did not dare to ask him any more questions. Only once, about fifteen years ago, shortly before I came to New York, I interrogated him about the theory of evolution. Since then I have not been on the best of terms with ministers, for if you had heard and seen him at that time, you would not blame me."

The Rev. H. Miles kept nodding his head for a while, then he asked : " And you dropped investigating the Scriptures since your experience with that—minister ? "

" Yes, sir ; I had enough of it. "

" Did you hear, Mr. Verace, of that Englishman who went to France ? He arrived at the hotel in Le Havre late at night and was shown to his room by a not over-polite waiter with red hair and freckles. The next morning the same uncivil individual waited on him, and provoked him to such an extent that he left for Dover with the next steamboat, writing in his memorandum-book : ' The French are impolite and have red hair and freckles. ' "

" This Englishman's prejudice seems to be about as

¹ Gen. 5 : 4.

² Acts 17 : 26.

well founded as mine, I must admit," said Frank, "but there is one difference: the Englishman kept his up, while I'll let mine drop."

"If you will do so, I shall try to prove immortality to you, provided you care about it."

"Certainly I do! But before you can prove what you claim to do, you must remove my objections and begin with showing materialism to be untenable."

"Exactly," replied the minister, "and as an introduction to my opinion of materialism I shall state that *man is not a mere animal*.

"Altmeister Goethe says to the point: 'Animal is instructed by his organs, man is instructing and mastering them.'¹ The difference is obvious: Animals are guided by instinct; men make use of their reasoning power. 'We fear a solution that will meet all difficulties with regard to the extent to which the sometimes amazing instinct may be called reason, has yet to be discovered.'² Instinct now guides the beaver to build a dam, the bird to build a nest, the bee to build a cell, in the very same way as did their species thousands of years ago. Man's reason, however, transformed the rude hut of leaves and branches into the magnificent mansion replete with modern conveniences.

"A generation of animals that has not seen any winter provides during summer for the unknown season. Hawks brought up in captivity pounce upon the snakes given to them for food without hesitation, but give them a poisonous viper and you will notice how careful they are, and how, with their feathers ruffled up, they at first try to crush the adder's head. It is instinct, unconscious

¹ Sprueche in Prosa, Siebente Abteilung.

² Schofield, The Unconscious Mind, p. 23.

psychic action, as Dr. Schofield terms it,¹ but by no means volition, when the larva of the stag-beetle digs a cave twice its size. Does it know that it will need this room for its horns?

“How helpless would man be if he had to depend upon his instinct. Instinct guides the traveling bird; carrier-pigeons taken from Cologne to Berlin by train started without wavering in the right direction for home. This quality of instinct, the sense of direction, is practically unknown amongst men. Dr. Schofield relates: ‘My own dog was brought from Shoeburyness to my house in Westbourne Terrace near Hyde Park, and kept there two or three days. He was then taken down by my coachman to Hanwell by train, and chained in a yard. Next day he broke loose and came straight back to the Terrace, never having traveled the road or district except when he went down by train.’²

“Before that terrible earthquake in Calabria in 1783, dogs and mules gave unmistakable signs of fear; oxen trembled and bellowed or stamped the ground; cats mewed and ran away; only men—with *their* instinct (?)—did nothing until the shocks came and left them little time to save themselves from the débris.

“You know that rats leave a ship long before she will sink? Why do sailors not use their instinct, if they be only animals? If there is any perceivable instinct in man, it is certainly not worth mentioning in comparison to that of animals. But I am glad to say that this is not the only difference between man and animal, for if it were, I should certainly complain for not having even as much instinct as a rat, or a dog, or a cat.

¹ Schofield, *The Unconscious Mind*, p. 23.

² *The Unconscious Mind*, p. 21.

"Animal instinct has sometimes been compared to human presentiment. This comparison is faulty, for man's presentiment is self-conscious, while animals merely follow an unconscious impulse with regard to their instinctive actions. Man is conscious; that is, he knows of having an impulse and knows also whether he is following it or not. 'Instinct,' says Dr. Porter, 'is a blind unconscious force; *it is not knowledge*.'¹ This does not mean that animals are unable to know anything. But their knowledge is very limited, because they are mainly guided by instinct. They are intelligent to a certain extent, but self-conscious they are not. They may perceive, remember and imagine *things*; but when it comes to thinking *thoughts* and *about thoughts*, the vast chasm between man and animal is laid open.² Discursive thinking is the privilege of man, and no animal will ever think about being an animal. For this reason it is absurd to indulge in humanizing animals, especially in stories for small children, for it tends to make children take unsci-

¹ Reid, *Present Evolution of Man*.

² "Animals express what they *feel* and *desire*," says Mr. Hundhausen to the point.¹ Abstract thoughts they cannot express, because they cannot conceive them. Reusch, Professor of Catholic Theology at Bonn University, classifies: (1) Inarticulate sounds, expressing a *verbum mentale* (monkeys, dogs, etc.); (2) Articulate sounds (parrots, etc.); (3) Rational inarticulate sounds (men expressing approval, etc.); (4) Rational articulate sounds (men when speaking); (5) Motions which do not express thoughts (all living beings); (6.) Motions expressing thoughts (finger talk, etc.), and he shows that only beings who possess the faculty of thinking, like deaf-mutes, can express *thoughts*.²

¹ New York Staats Zeitung, May 5, 1901, p. 23.

² Reusch, *Bibel und Natur*, 4 Auflage, pp. 446 f.

entific views and endow dumb creatures with feelings and qualities that belong only to man, as F. A. Lucas, Caroline G. Soule and others have pointed out very emphatically.”¹

Here Frank interrupted the minister by saying: “May not our present condition have evolved out of a lower one? Could not evolution have taken place spiritually as well as materially?”

“So it has, indeed,” replied the minister; “but as to transformation of the species I have my serious doubts. Mankind has evolved spiritually, to be sure, from a starting-point to be discussed some other time; but as well as materially? You seem to take for granted what Darwin himself only called a theory. Human nature is human nature all the world over. Of the savages of the remotest times Emanuel Deutsch says that they were even as we are. ‘Men have been separated from each other under differences of climate,’ says Henry George, ‘that produce the most marked differences in animals, and yet the physical differences between the different races of men are hardly greater than the difference between white horses and black horses.’² There is, no matter how man may have originated, no record or trace of him in any lower condition than that in which savages are still to be met. Between the lowest savages and the highest animals, there is an irreconcilable difference—a difference not merely of degree, but of kind. Man, no matter how low in the scale of humanity, has never yet been found destitute of one thing of which no animal shows the slightest trace: *the power of improvement*—which makes him the *progressive* animal. Man every-

¹ Science, June 1, 1900. Bird Lore, December, 1899.

² Henry George, Progress and Poverty, p. 493.

where and at all times exhibits this faculty—everywhere and at all times he has made use of it.’¹

“The use of this power of improvement brought about the social development and spiritual evolution of mankind ; as to a physical evolution, however, out of another kind—that is, not gradual within the limits of kind—I have my objections, one of which is the fact that the ancient pictures of man represent the very type that walks the streets of London or New York, showing the same difference between man and animal as at the present age. Mark the double-bended spine which enables man to walk upright ; the vaulted foot ; the position of the thumb ; the human head resting on the spine, while animals must hold up their heads by muscular strength to prevent it from hanging down ; the vertical forehead finally, and then put alongside of this skeleton, that of any animal you wish, and you find the difference very apparent.”

Frank : “But do not some monkeys walk upright ?”

Mr. Miles : “They may do so for a short distance, and then not on the sole of the foot, but on the knuckles.”

Frank : “That is so indeed. But are not monkeys sometimes very much like the lower types of mankind ?”

Mr. Miles : “To the superficial observer only. Apart from their inferiority to other animals with regard to intellectual faculties, even the physical differences are obvious. Those of the skeleton I have pointed out already. But compare the difference in the blood and the saliva. ‘The saliva of animals, with the single exception of man, has a curative action.’² Then let me

¹ Ibid., p. 474f.

² Dr. I. Weir on Medical Instincts of Animals in The Denver Medical Times.

call your attention to the vocal organs. The orang-outang can only squeak and screech ; the human voice alone is able to produce sweet and gentle tunes. And last, but not least, why do animals not speak? Simply because they have nothing to say."

"I beg your pardon," interrupted Frank the minister ; "I have read that animals do speak."

"You may say so," replied the Rev. Mr. Miles, "if you call their instinctive cries and screams 'speech.' But I insist, in spite of all contrary assertions, that no animal can express its feelings and sensations *objectively*. *Animals cannot discern themselves from their sensation*. It is even this faculty that enables man to speak. It is not the vocal organ that speaks, for even deaf-mutes keep up a conversation."

Frank : "This is true ! But don't you think a dog, for instance, might understand his master ?"

Mr. Miles : "Certainly ! He understands his master, to be sure ; but will he understand *what* his master says ?"

Frank : "I should think so ; else why does he look at his master's face ?"

Mr. Miles : "Would he look if he understood *what* his master said? No ! He simply looks because he does *not* understand speech. By looking at his master's face he merely understands *how* his master speaks : friendly or angrily, with praise or with scorn. This is what a dog will understand first rate, but he will never comprehend *what* his master is saying by hearing him speak without seeing him. Animals ought to be able to speak themselves if they were able to understand speech. Their rigid features are incapable of expressing sorrow and grief or merriment. Dr. Jean Philippe, Dr. Raulin, Darwin and his followers assert that monkeys laugh ; in

my humble judgment, however, a monkey's grin does not even express merriment. The sweet expression of a human face allows you to read a whole story of love and joy; animal features are impenetrable. Even if some animals might express what they feel by wagging the tail, by grunting, bellowing, neighing or roaring, they will never weep nor smile, unless we call all watery secretion of the eye weeping. Mr. Henri Coupin in *La Nature* tells us that even aquatic mammals are able to weep, and concludes that tears have about the same emotional significance in animals as in man.¹

This, however, is more than I can admit. Could you imagine the tear of pity trickling down the face of a dog, or the tear of gratitude playing on the lashes of a monkey, or the tear of repentance thawing from the eye of a seal? If animals, by shedding tears, express emotion at all, they can by no means control them. If they weep they must weep, and never think of controlling their emotions.

"They are simply guided by instinct, while the self-consciousness of man holds him responsible for his actions. No farmer, though he chases his neighbor's cows out of his orchard, will hold them responsible for eating his apples. He does not expect animals to *think logically*, but he whips them to make them remember the place of the forbidden fruit."

Frank: "But animals *do* think!"

Mr. Miles: "Yes, but *not discursively*. In order to *think* a tree the animal must *see* the tree. To think of the *abstract conception*, 'tree,' will be possible only for man, not to mention abstract conceptions that signify quality, etc., like: virtue, vice, good, beautiful, sorrowful,

¹ See Lit. Digest, Vol. XXI., No. 19, 557.

sublime, etc. Speech is composed of conceptions which animals cannot conceive; therefore they cannot speak. Thoughts they have none as far as reason produces them, and the lack of self-consciousness prevents them from remembering thoughts if they have any at all."

Frank: "If they can remember things, they must have thoughts."

Mr. Miles: "To remember things is not to remember thoughts. Memory, animals have to a certain extent, but they are entirely wanting that power of recollection which depends upon the self-conscious will. Their memory is reproductive under certain conditions, but not creative. A bullfinch never composed a tune. No horse, donkey, dog, pig, nor any other circus animal will ever invent a new trick in spite of its memory of the old ones. The entire absence of any other but reproductive memory seems to be a cogent reason for my statement that man is not an animal, if you take into consideration that out of myriads of animals not one ever gave us the least cause to think differently. The same argument is valid in respect to the absence of self-consciousness in animals. If this conclusion be erroneous, let the animals of all the world and of all times prove it by one single instance. You will look in vain for an intellectual evolution in animals. They are the very same which they have been for centuries. 'Beavers' dams, birds' nests, bees' cells are *always* constructed on the same model.'¹ There is no intellectual progress whatever. Why not? Because animals are guided by instinct, and their memory is merely reproductive, but not creative. 'Brutes have precepts and they can recall them. Even dogs have a low imagination and can dream. Imagina-

¹ Henry George, *Progress and Poverty*, p. 474.

tion becomes rational and human, only when it is able to distinguish between dream images and the actual precepts of present experience.'¹ Man only is taught to use his own creative powers."

Frank: "This I admit. But are there not many different manifestations in animal-life, analogous to those of the human soul?"

Mr. Miles: "Yes, there are. Vogt even claims to have discovered moral faculties in bears and cats, because they grumble at their young ones and box their ears in cases of disobedience. But you rightly used the term 'analogous,' for all those manifestations of seemingly higher faculties prove merely to be sensuous conceptions suitably applied. The swallow builds its nest, the beaver its house as in Abraham's time. They *must* build, in the way they do, and will continue to build this way forever, *without ever showing any progress* in their architectural art. Bears and cats treated their young ones always the way they do now, and bees' honey does not taste any sweeter than at Jonathan's time. *There is no progress whatever to be seen.* Or could you explain why it is, if the hand of man and that of a monkey show so little difference, that man with his tool has subjected all nature, while no monkey ever made even an ax of stone?"

Frank: "Does not the Darwinistic school try to solve this problem?"

Mr. Miles: "They claim to have done it already. But—that's all. In order to hold a pet theory the missing link was invented, and this, as I am told, they have found, though others deny it in spite of the sample at the Paris Exposition. But supposing such an imaginary thing should be found, what of it? Would it really fill

¹ Strong, *The Great Poets and their Theology*, p. 161.

out the gulf between the sensuous conception of animal and the self-conscious thought of man?"

Frank: "This I could not decide. But I remember Darwin speaking of the 'idea of property' in a dog holding on to the bone in its mouth."

Mr. Miles: "Yes, Darwin speaks of that, but he fails to prove that the dog *has* this idea. The dog is in possession of the bone, to be sure, but how does this prove that the dog has the *idea of property*? Darwin even concludes from the barking of a dog at an open parasol which was moved to and fro by the wind that the dog had religion, because he presupposed an invisible cause for a visible and unexplainable process. But may I ask, why only *that* dog will bark at the stick which has been hit with it? If it were out of religion, why would not any dog bark? Man only is religious. To speak of the religion of a dog, or a monkey, or a horse, were only to excite a smile. Religion presupposes self-consciousness. 'No dog ever says, I am a dog, and thinks out the difference between himself and other kinds of animals. If we should once see a Newfoundland dog gazing at the body of a comrade, weeping tears of heartbreak and saying to himself: "If a dog die, shall he live again?" we should think we were in the presence of some strange phenomenon, something more than we associate with animal life.'¹ The great difference between man and animal becomes most obvious as soon as moral and religious questions are concerned. Neither Vogt nor Darwin can deceive a keen observer. No training ever could impart moral or religious feelings to animals."

Frank: "But why do we say a dog feels ashamed of himself when caught stealing?"

¹ Savage, *Life Beyond Death*, p. 10 f.

Mr. Miles : "We say so, perhaps, but in reality a dog never feels ashamed. He puts the tail between his legs not because he feels ashamed, but for fear of punishment. To speak seriously of a bashful animal would be absurd. Man only feels ashamed of himself. What men sometimes call the conscience of an animal is nothing but training. No remorse will worry a cat; no sting of conscience will turn white the hair of a dog. Animals merely see and feel the world of the finite without any knowledge of God or any higher ideals, because their destination is temporal. If this were not so, there would have been an intellectual evolution in animals. We know there is no such thing; therefore the aim and end of the animal world is accomplished in the finite. The animal world does not even hint of having any other claim; it does not know of any, nor does it make any. But man? He pretends to have claims that can never be satisfied by material life. Schelling states that, the more he thought about this subject the more he found that death does not weaken, but strengthens the human personality, and that a reunion of sympathizing souls became with him more and more certain. If this certainty were wanting in anything it would only require the loss of a well-beloved person in order to raise it above doubt. Human personality only has moral and religious faculties that brighten on man's face and transfigure it even after death, while, according to W. v. Humboldt, the features of dead horses on the battle-fields of 1813 and 1815 were not only ugly, but repulsive and disgusting."

Frank : "I acknowledge that animals know nothing of morality and religion; but are there not men who lack these faculties likewise?"

Mr. Miles : "No, sir! You confound the omission to

manifest these faculties with the faculties themselves. The Kaffirs may have *other* moral ideas than we; nevertheless they have the faculty of moral judgment. This faculty they may fail to apply, or not use it the way we do; but low as the development of these faculties may be, savages always feel the obligation to respect the property and life of their neighbors and have often not a small amount of self-respect. Their moral ideas may be imperfect and not suit the taste of civilization; but they are there as really as the general belief in a higher being and in a future life."

Frank: "Isn't this difference between man and animal merely gradual?"

Mr. Miles: "Let us see! Man of course has animal organization and intelligence. Animal has this too, but you remember the difference of a human skeleton from an animal's? Supposing this difference were only gradual, could you say the same of animal intelligence compared with human intelligence? *The former has never made any progress, but the latter?* In every human being there is *something* of a genius. A person who never touched a piano may have as much genius in him as Haydn, Haendel, Mozart or Beethoven. Well says Lessing, that Raphael would have become a great artist even if he had been born without hands. Man's higher intellect makes him responsible for his actions, because this intellect is combined with will power. Instinct and a comparatively small amount of intelligence, however, is all animals can boast of. They have consciousness; man alone is self-conscious. Compare the obscure consciousness of a soul incapable of conceiving the thought of self and never illumined by a spiritual flash with the high self-consciousness of man, and the difference between man and animal

is *not gradual but specific*. Compare animal-instinct that merely aims to satisfy sensual needs without serving a higher purpose than the preservation of the race with the moral self-consciousness of a personality, and the *specific* difference is still more obvious. Remember that human intelligence manifests itself in art and science because it presupposes *self-consciousness*, and that *moral consciousness* of man has the object of his existence in a person of infinite value and eternal signification, and that religion is the link that connects man with his creator; remember art and science, morality and religion; remember the self-consciousness of a responsible personality, and then explain, if you can, all this as a *gradual* difference! You know you can't do it. The *specific* difference between man and animal is, as Goethe says, that 'animal is taught by its organs, man is teaching them himself.'

"I know that Darwin claims that the moral sense is aboriginally derived from the social instincts. But, though to some extent *analogous* to the latter, it is *fundamentally different*, because it implies previous, though not always clearly conscious, consideration. Instinct is not under obligation of giving account. This can be expected only of moral beings, therefore Darwin admits that 'man in this respect differs profoundly from the lower animals'—in short, that man alone is a moral being."¹

"Dr. Schofield points out two faculties in *every* child, one of which is the sense of justice.² No animal, however, did ever dream of such a thing. The *specific* difference between man and animal is so obvious that it may seem waste of time to prove to a human being that his ancestors were men and not monkeys. 'Between the

¹ Descent of Man, Chap. IV.

² Schofield, The Unconscious Mind, p. 185.

lowest savages and the highest animals there is an irreconcilable difference—a *difference not merely of degree, but of kind*.¹ This is the conclusion at which not only Henry George but every logical thinker must arrive when comparing the intellectual evolution of mankind with the unchanged manifestations of animal instinct. Compare the progress of mankind with the entire want of it in the animal kingdom, and you cannot but admit *a difference not merely of degree, but of kind*.

• What is a man,
If his chief good, and market of his time
Be but to sleep and feed? a beast no more.'"²

Frank: "I admit that man is not a mere animal. This concession, however, does not imply an overthrow of materialism."

Mr. Miles: "By no means, sir! For this reason I invite you to call again next Monday night when I'll tell you some things which materialism fails entirely to explain."

Frank thanked the Rev. H. Miles for his trouble and took his leave after having accepted the minister's invitation.

¹ Henry George, *Progress and Poverty*, p. 474.

² Hamlet, Act IV., Scene 4.

III.

THE SPARK OF NEW LIFE.

MISS CLARA HILL, Mr. Frank Verace's intended, was greatly surprised at his proposal to go to church with her the following Sunday. They heard a sermon on John 7 : 17, "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."

The minister pointed out that there are a good many honest persons who reject Christianity on account of bad Christians. Such persons he compared to a man who throws away a whole barrel of apples because there are some bad ones in the lot. To test a ship is to let her sail, and to test Christianity is to do the will of God.

Frank inwardly confessed never to have tried this test ; therefore he resolved to live for a time according to Christ's teachings in order to know of this doctrine by experience, that is, he wanted to put Christianity to a test without asking what others do or say about it.

After he had seen Clara home that Sunday night, his conversation with the Rev. H. Miles sprang up into his mind, while he was slowly walking home. He felt ashamed when comparing his love for Clara with the mere sexual desire of an animal. What a profanation of his tender affections ! That fondly loving spark kindling from Clara's eye, how noble, how divine ! Sweet expression of love, shining from her beautiful face ! How sublime ! how infinitely superior to animal instinct ! "To

be sure," he murmured, "man is not an animal. The gulf is too wide to be bridged."

When retiring that night he remembered his resolution to test Christianity by doing the will of God. So he knelt down at his bedside for the first time in many, many years and said one of those little prayers which his dear mother had taught him when he was a child. He well remembered how she had folded his little hands for him, and how, one mild spring evening, she had kissed him good-by for this world, laying her thin white fingers on his curly head, and how she had said, pointing upward : " Frank, my boy, I am going home now to our Father in Heaven. From yonder I shall look down upon you—until——" Then a stream of blood rushed to her mouth, but from her eyes went forth such a heavenly gaze, so full of love and kindness and of joy, that Frank had never forgotten it. And while he now was kneeling at the bedside just as he knelt at his mother's bed years and years ago, tear after tear rolled down from his face, and as if his dear old mother had been kneeling at his side as in days of yore, he solemnly began : "Our Father who art in Heaven, Hallowed be thy name ! . . ."

IV.

MIND NOT MATTER.

Und wer durch alle die Elemente,
Feuer, Luft, Wasser und Erde rennte,
Der wird zuletzt sich ueberzeugen,
Er sei kein Wesen ihresgleichen.¹

THE next day Frank had the impression that the doctrine of materialism was not quite consistent with his resolution to do the will of God. Nevertheless he felt more contented than he had for a long time, and toward evening he entered the minister's house, saying: "To-night you will find me rather a listener than an obstinate infidel. Your sermon last night set me thinking."

Mr. Miles: "I am glad to hear so. We shall come quicker to an understanding. As to materialism, may I ask you if it will suffice to show its untenableness by proving that thought is not the product of the brain?"

Frank: "Yes, if you could prove that, I should be perfectly convinced."

Mr. Miles: "Very well! Then let me ask you, whether we could think without brain, if thought were merely movement of matter?"

Frank: "Certainly not!"

Mr. Miles: "Yet there are cases where persons did think without brain."

Frank: "That's more than I could believe."

¹ Goethe, Sprueche.

Mr. Miles: "It is true notwithstanding your skepticism. Some witnesses are still living and within your reach."

Frank: "I am anxious to have you tell me all about it."

Mr. Miles: "I shall simply relate facts from which you may draw your own conclusions, for *contra factum nulum argumentum*."

"A man at the age of sixty-one fell against a tree, thereby receiving an internal injury of the brain. He regained consciousness, and at the age of sixty-three overcame a dangerous disease which mostly affected the brain. Yet he recovered, and, although he sometimes had an attack of vertigo, he acted like any other intelligent man. At the age of sixty-four he became the victim of a fever and passed away. But imagine the surprise of the physicians when finding his brain reduced to two-thirds of its natural size, consisting of a tough mass swimming in about ten ounces of water.

"This single instance would prove the superiority of mind to matter, respectively the power to think without brain. But there are many other cases. The post-mortem examination of an old gouty person showed the whole brain turned into a mass of wax. One man died very suddenly at the age of forty-six, after a hearty meal, without ever having shown any sign of an unsound state of mind; after dissection, however, the cerebellum was found to be entirely destroyed, while the cerebral membrane was completely shriveled up, containing not even half an ounce of water and pus."

Frank: "Then the skull was almost empty, as there was no brain matter?"

Mr. Miles: "Even so! But a still stranger case is

that of a young man whose head had received a slight contusion which finally developed into an ulcer that ate through the brain. The brain itself began to decay and kept running out day after day. Yet not the least change in the young man's intellectual faculties could be perceived. Not until four days before his death did he cease to speak, and mentally he was perfectly sane although the brain-matter was diminishing visibly. After dissection nothing was found of his brain except a very small quantity of thick dark fluid; even the membranes had been destroyed.—A similar case is reported by Volunteer Doctor Conan Doyle from the South African battle-fields, who states that 'an English soldier had a Boer's bullet through the brain, and they shave off the brain as it protrudes. He will recover all right.'"

Frank: "Wonderful indeed."

Mr. Miles: "In one case in the skull of a girl who had suffered from severe headache for quite a while, a quantity of water weighing almost two pounds was found."

Frank: "And that girl was sane?"

Mr. Miles: "Perfectly sane, except that she was troubled by headaches, which, however, did not affect her mental faculties."

Frank: "These things seem so strange that I cannot comprehend how they could be kept secret from the public."

Mr. Miles: "They are not kept secret, only the public does not seem to care much for knowing them. This reminds me of an article in the 'Wide World Magazine.' Here it is! August, 1899."

Frank took the paper and read:

"Shot through the Head with a Ramrod."

"The story of a boy who was shot through the head, and still lives to tell the tale.

"When the bare announcement was made that such an occurrence had happened in 1898, it was received by the public with incredulity and by the medical world with skepticism. Yet the central figure lives still in good health and strength.

"With the ripening of the corn near Spalding, Lincolnshire, the farmers were alert as to the ravages of the sparrow and other birds, and boys were being employed with clappers and firearms to scare away the winged intruders. On Wednesday, July 20th, 1898, Arthur Doades, a robust country lad of fifteen years, was thus engaged by Mr. Henry Matthews Proctor, of Wykeham, Spalding. The boy, provided with an old muzzle-loading gun, after merrily blazing away at the birds, was again proceeding to reload the gun, with the butt end of the weapon on the ground. While ramming down a charge of powder with a long iron ramrod he bent his head over the muzzle. An explosion took place and the ramrod was shot out of the mouth of the gun like a rocket. It struck Doades just above the left eye, passed clean through his forehead, and out at the top of his head, carrying away the lad's cap, and then continuing its flight over the field for some distance.

"The iron rod, 2½ ft. in length, caused a frightful wound, the butt end increasing the terrible nature of the injury inflicted. The youth was hurled to the ground, but, strange to say, despite the injury to the brain caused by the passage of the ramrod, he did not immediately become unconscious. With assistance he walked to the farm premises about a hundred yards distance, whence he was driven to the Johnson Hospital at Spalding. The

From Death to Life.

medical examination showed a hole in the forehead tending to the top of the skull and going through the brain, the ramrod in its passage removed a considerable quantity of brain matter. The case was regarded as hopeless. But under treatment of Dr. Gilbert Lacy Barritt the boy was discharged as cured. At the end of sixteen weeks he had not only recovered, but grew fat. He had not suffered at all, and he told with all the plainness of a muzzle-loader, how he was ramming down the powder, using considerable force. Suiting the word, Doades explained the manner in which he had done, and the position he had assumed. Being asked how he remembered distinguishing away with the ramrod, he remembered distinctly the explosion and even recalled a slight portion of the conversation of his brother and a companion who had helped him to his assistance. He related further how he had helped up from the sitting posture in which he was and how he walked back to the farm with one rescuer on either side. When surprise was expressed that he should remember so much under such unusual circumstances, he went on to say that his next recollection was of the old brown mare which had brought him from the hospital, and, finally, of his being carried up the flight of stairs into the hospital ward.

"Many inquiries from persons of standing in the medical profession were received at the hospital, and surgeons of the highest reputation have been down personally to ascertain the facts of the case, and after being brought face to face with the boy himself, have gone away fully convinced."

Laying the magazine aside, Frank said: "If tha

true, then there can be no doubt that mind and matter are not one and the same."

Mr. Miles: "I came to the same conclusion and was not a little surprised to find Darwin saying: 'As the various mental faculties gradually developed themselves the brain would almost certainly become larger.'¹ If that is true, then mind develops brain, not conversely, and Darwin's own statement is rather important with regard to the view that mind is superior to matter, and hence Dr. Strong justly remarks: 'Ophelia is wrong when she says of Hamlet (3 : 1 : 157) :

Now see that noble and most sovereign reason,
Like sweet bells jangled, out of tune and harsh.

for it is not the reason that is out of tune, but the brain.'²

"But I am not through yet. A case, similar to that of the Doades boy, happened to a German soldier, from Dueren, by the name of Veit. In the battle of Gravelotte his head was pierced by three bullets one of which had passed *through his whole brain*. Notwithstanding these injuries Veit was still somewhat conscious when arriving at the hospital. Five splinters of bone appeared after some time through the canal of the nose, and Veit was perfectly cured and remained in possession of all his intellectual faculties.

"These and many other cases you will find compiled with an exact account of the authorities in Schubert's 'Geschichte der Seele' (Vol. II., pp. 13-15), in Kreyher's 'Die mystischen Erscheinungen des Seelenlebens' (Vol. I., p. 217), in Schmick's 'Die Unsterblichkeit der

¹ Descent of Man, Chapt. II.

² The Great Poets and their Theology, p. 168.

Seele' and in other similar works. It is mainly Professor Schmick who states that, according to authorities like Dr. Neumann, Dr. Flourens, Dr. Bérard, Dr. Cabanis, etc., large parts of the brain could be removed without any injury to mental faculties.

"Dr. Volkmann tells us of a young man who shot himself twice into the head and was, *after the loss of much brain matter*, perfectly cured.

"Ritter v. Kern tells of a man who, when perfectly sane and conscious, all of a sudden fell down and died. The larger part of his brain was found to have turned into pus, which condition must have existed a long time before his collapse, together with a perfectly normal process of reasoning."

Frank: "And all of these instances are actual facts?"

Mr. Miles: "They are told by the medical profession. If mind and matter were not two entirely different things, these reports would indeed sound like fairy tales. But there are others that are still more surprising.

"At the dissection of a man who had been in full possession of all his mental and intellectual faculties until his last moment, Dr. Magendie found the right hemisphere of the brain entirely gone with the exception of the cerebral membrane, and at Madame Guyon's dissection the brain was found to have been dried up altogether.

"Dr. Beneke testifies that the well-known architect Schinkel in Berlin passed away after having been unconscious only for a couple of days, when his skull was found entirely empty, except the membranes that were almost dry and perfectly shriveled up;¹ and the cele-

¹ Schmick, Die Unsterblichkeit der Seele.

brated Dr. Hufeland reports to have found the head of a man who had been conscious to his last breath 'as hollow as an empty box.'¹

"There are many other cases more or less striking. But if only one of them is true, this one would suffice to prove that brain matter does not create thought and that mind and matter are not one and the same."

Frank: "It would be presumptuous to call such witnesses as you have named unauthoritative impostors. In the face of these facts materialism can certainly not be held by an intelligent man. But do we gain anything by showing its untenableness?"

Mr. Miles: "Certainly! Did you not want me to prove immortality?"

Frank: "Exactly! But the invalidity of materialism does not do that; does it?"

Mr. Miles: "No; but it opens the door to the path that leads to it. If thought is not created by matter and is able to enter into action without the brain, then thought may continue to be active while matter ceases to be a living organism."

Frank: "It *may* be so; but *will* it be so?"

Mr. Miles: "It will! Camille Flammarion, in a recent work entitled 'The Unknown,' says: 'If thought is not a secretion of matter, but a form of energy, death of the body cannot destroy it.'² 'The validity of the major being established, the minor cannot be disputed.

"But before drawing further conclusions let us understand that we are not bodies but souls. As such we conceive ourselves as personal beings. The unity of the soul is by no means disproved by irregularities or dis-

¹ Schmick, Die Unsterblichkeit der Seele.

² The Literary Digest, Vol. XX., No. 20, p. 605.

turbances of the brain, as is often claimed. On the contrary, such disturbances often serve to establish the identity of the soul as a personal being. Here is a clipping from 'The Christian Herald,' March 1, 1899 :

"A successful operation was performed recently by a Chicago surgeon, on an insane patient, who has been confined for several years in the Eastern Illinois Asylum for the Insane. The officials in that institution had taken a deep interest in his case and had formed the opinion, from several indications, that it was curable. But the boy did not recover, nor seem to be benefited by treatment. They learned that his insanity commenced twelve years ago, when he was a small boy at school. One of his playmates threw a brick at him, which struck him on the side of the head. He fell to the ground senseless, and when he recovered consciousness he was insane. This history of the case confirmed the asylum doctor's belief that he could be cured. The Roentgen rays were used, and disclosed the fact that the skull in one place had thickened, and was pressing on the brain. An operation was then performed and the boy was put to bed. In a few hours he awoke and, as the doctors had hoped, he was perfectly rational. *His first words were* : " *Why did you hit me?* " showing that the *twelve* years which had elapsed since the blow was struck were a blank to him. The mind took up the thread of consciousness precisely at the point where it had ceased its normal functions. The incident deserves the attention of people who deny the immortality of the soul. It shows that close as is the connection between the mental and physical life, there must be a degree of independence in them, otherwise, as in this case, the *physical* life would not have gone on while the *mental* life was suspended.

It shows, too, the tenacity of the mental life, which could thus resume its operations after they had been arrested for so long a period as twelve years. As the mind had survived the injury to the body, it is not hard to believe that it may survive the death of the body.'

"If this instance does not altogether prove immortality, it at least justifies the opinion that we are not bodies but souls, and that, as such, we conceive ourselves as personal beings.

"Whether these personalities, i.e. our proper selves, are souls or spirits depends upon the meaning we attribute to these words. At present, that is at least as long as we live in material bodies, let us conceive ourselves as souls and ask: If we were only bodies, which body would be the wisest?"

Frank: "If mind and matter were one and the same, I should answer: The largest ones."

Mr. Miles: "Exactly! If materialism were in the right, the elephant, the ox, the donkey, having more brain matter than man, would be not only materially, but also mentally stronger than man. And if thought were merely phosphorescence of matter, bony creatures ought to be more clever than those with less bone matter. Newton, Frederick the Great, Humboldt and others have comparatively small skulls and little brain matter. If materialists were right, ought not the brain keep on growing with the progress of knowledge? What enormous skulls ought to have had Washington, Lincoln, Gladstone, Moltke, Bismarck and thousands of others!"

Frank: "Do not men usually have more brains than women?"

Mr. Miles: "In an article in 'The Nineteenth Century' Mr. Sutherland shows indeed that the excess is in

favor of the men. Nevertheless he holds that the sexes are intellectually equal, and I believe so too. To a certain extent the size of the brain is due to previous exertion. But quantity is not quality. The center of thought has not been discovered so far, and it probably never will, because spiritual things are not to be materially located. 'If it be true,' says Mr. Sutherland, 'that the female brain is less by 10 per cent. in its proportion than the male brain, and if it could in consequence be demonstrated that the average woman has 10 per cent. less of intellectual capacity than the average man, it still has to be remembered that even then 90 per cent. of the women are the equals of 90 per cent. of the men. On a little consideration this will seem to imply that the average man has to recognize about 40 per cent. of the women as being his superiors in intellect.'

"If the brain would do the thinking, boys of the same age, education, food, etc., ought to become equally experienced artists, poets, etc., and if the body would do the thinking, how is it that a man who loses his hands, arms, feet, legs, yea even part of his brains, thinks as clearly after as before the loss? Thought is by no means the product of the brain in that sense in which, according to Buechner, bile is the product of the liver."

Frank: "Then mind would not only be different from, but superior to, matter, and may act independently of it."

Mr. Miles: "Even so! 'We must once for all give up the idea that the nerve cells are sources of nerve impulses,' says Max Schultze, a German psychologist.¹ The center of thought, as I said before, has never yet been located. 'Mind and matter are distinct essences, irreconcilable in their nature, though mysteriously accord-

¹ Brit. Med. Journal, 6th November, 1897, p. 1359.

ant in their operations. It is a fundamental thought to grasp that mind cannot have a *seat*, as it has not any extension in space.’¹

“Allow me to refer to more facts to prove the superiority of mind, before trying to show that we are souls. These facts of course I cannot in the course of our conversation arrange in a specified order; this imperfection of arrangement, however, will not make them less important.

“If I were to speak to men like Buechner, Vogt or Moleschott, I should ask them whether it was true that one’s body became in every particular other matter during the last fifteen years. They will not, nor can they, deny this to be so. How, then, will they explain that I am able to recall events, or even thoughts, that entered my mind twenty and more years ago without in the meantime being thought of by myself? If I did not have self-consciousness *apart* from matter, such a memory would be impossible, for matter has changed entirely. Self-consciousness, however, is still the same. But whence did it come? It is certainly not identical with the act of thinking, as it is no action, but a condition. We discern ourselves from the act of thinking only because we are not identical with this act. When I think, I am conscious of it; *self-consciousness we have, but do not produce it*. If, therefore, we have self-consciousness acting independent of matter, *we ourselves cannot be matter*. If for instance a somnambulist or a hypnotized person leaves his body——”

Frank: “This is what I doubt! I have never seen such a thing.”

Mr. Miles: “Any physician, almost, will be able to

¹ Schofield, *The Unconscious Mind*, p. 4.

confirm it. But I'll leave that out now, as we shall have to consider this phenomenon at some other time. But let me ask you why our mind does not decrease with the body?"

Frank: "Do not old people grow childish?"

Mr. Miles: "Not as a rule. Just think of Bismarck who was mentally strong to his last breath! Think of Gladstone, of Pitt, of Lord Chatham who had to be carried to Parliament because of his old age; think of the poet Heine who was certainly not identical with his wreck of a bedridden body. 'The mind is in continual action. It is indeed astonishing to observe the unconscious growth of ideas.'"¹

Frank: "Be it granted that as a rule the mind increases while the body decreases. But what about insane persons?"

Mr. Miles: "Very often their sanity returns shortly before they pass away, like that of the boy who was insane for twelve long years. Dissection has shown that with some the brain matter had changed, while with others it was found in a normal condition. J. H. Fichte states that in many cases the mind shortly before the death of an insane person not only recovers, but seems to have grown intellectually and even morally. An old man who had been insane and dumb for twenty-five years did on his death-bed not only recover consciousness but also speech, and related a dream that in the previous night had announced to him the end of his sufferings.—Another insane person regained consciousness a month before her death. She awoke like from a twenty years' dream, and her mind was so transfigured and refined that she seemed to be an altogether different person.—A similar experience has been

¹ Hilty, Glueck, I, p. 18.

made with persons who had become childish, as you have called it. The self-conscious memory that seemingly was annihilated by the numbness of the brain flashed up again and manifested itself most strikingly. And if you watch a *sane* person passing away you will feel still more assured of the superiority of mind to matter.

"If man were mere matter, thought and speech would vanish before the animal life; but we find it to be just the opposite. As a rule the circulation of the blood begins to slacken; hands and feet are growing cold; then the legs: then it slowly creeps up, while self-consciousness is still active, even so that Sokrates, in Plato's 'Phædo,' describes the progress of this material process. How could this be possible if mind and matter were one and the same? If mind therefore is superior to matter it cannot be absolutely dependent of it. Materialism therefore is untenable."

Frank: "It would not be honest, in the face of all these arguments, to stick to a view which it is impossible to reconcile with unquestionable facts. But again I ask: What do we gain by dismounting materialism?"

Mr. Miles: "First of all, we escape its consequences. Do you remember saying you would hold them without exception?"

Frank: "Indeed I do. But would they really be so formidable as to prevent a man from being good and honest?"

Mr. Miles: "If one does not practise them they seem insignificant. But supposing they were practised? If meat should become expensive, for instance, why then should poor people not cook their children and eat them up? Why not use their skin for gloves, their intestines for strings and their liver for sausage?"

“Frank: “For pity’s sake stop! That’s frightful!”

Mr. Miles: “I know it is. But did you not ask why a consistent materialist could not be good and honest? Just because the consequences of materialism are frightful we should be glad to be able to dethrone materialism. To a man like Tito in Eliot’s ‘Romola’ the end of life is to extract the utmost sum of pleasure regardless of the weal or woe of others. Men like Tito hear the voice of conscience, but they do not deem it imperative; no sentimental touch must interfere with their comfort. To extract from life the utmost sum of pleasure regardless of all moral law, that is the selfish end of materialism. If this view is preached by theoretical book-worms, we must not be surprised to see it practised by inhuman monsters. But let me outline the consequences of materialism in a less repulsive way.”

Frank: “I wish you would.”

Mr. Miles: “Well, then, setting apart for the present that it would deprive us entirely of all hope of an immortal life, it will not even satisfy the desire for this earthly life. How would you, for instance, like to be brought up according to this view? If thought be a secretion of the brain, then you would be fed up to become either a musician, or a poet, or a philosopher. Whether you can be proud of your art or trade or whatever you have become by this or that kind of food matters nothing. Pedagogues will exercise their duty not in the lecture-room, but in the dining-room. The cook-book would be their guide, and their study would be whether to feed their pupils with beef rather than veal or with lamb rather than mutton. Lazy boys would have to be educated on lion-steak, and slow thinkers on phosphorized food like fish, eggs, peas and the like. How would you

like to get your scientific education that way? Nice, isn't it?"

Frank: "No, indeed! All worth would be without merit. Nevertheless I think food may influence us to a certain extent."

Mr. Miles: "Our bodies, yes; but our minds? If the mind were educated by the selection of different kinds of food, why do materialists not give dinners instead of lectures? Why do they not have their students partake of their own meals?"

Frank: "Of course they won't do that. I suppose they would find only too many willing to undergo this experiment."

Mr. Miles: "They know well enough that such a method of education by fodder would not stand the test. But supposing it did: would it satisfy a youth's ambition? To obtain scientific education in such a way would destroy all sense of honor, all ambition, all character. People would cease to have any worth whatever, for the one has been educated (by food of course) to be a philosopher, the other a politician, etc.; therefore it would be absurd to think of acquiring any other moral value but that which had been fed into one.

"This leads me to that consequence of materialism which suspends manners and morals altogether. Perhaps you do not know that a German materialist actually advised the world to make use of the cemeteries in order to manure the soil? or that another one, Vogt, ventures to deny all responsibility whatever? Moral obligation would certainly be inconsistent with the materialistic view, and Vogt does not hesitate to say so. According to him, free will does not exist; neither does accountability nor responsibility. He asserts that men are no more

masters over themselves than over the function of their kidneys. We have no right to inflict punishment because men are by no means responsible for their actions. A murderer is no worse than a falling stone that kills a person ; both are slaves to the law of nature. Criminals ought to be sent to hospitals and asylums, not to prisons ; and judges and policemen ought to be replaced by physicians and nurses.

“And what would be the result? The whole world would become a nidus of vice and crime !

“By experience, however, judges know only too well, that criminals do by no means always kill others in a paroxysm of rage and fury, but very often carefully plan the murder with cool blood, set their trap as if they were going to catch mice, and strangle or poison their victim without a moment's hesitation. A sausage-maker in Chicago butchers his own wife ; another man sends poison-packages ; again another kills his victims by the wholesale. ‘How absurd to punish them !’ say the materialists. They would have them fed with eatables that make them subject to better inclinations. Well, Mr. Materialist, if a man hates you and poisons you, or if another wants your money and chokes you, it would be a mistake to call the police. You would, if you could, send for a physician and a nurse, wouldn't you ? and you would have the patient, your assaulter, treated with due consideration, wouldn't you ? and you would say to the officer who heard you scream and hastened to your rescue : ‘Never mind, my friend ! This poor fellow did only what he was compelled to do. He could not help it ; therefore you had better take him to the hospital and have his heart softened with milk and oatmeal.’ To those who would condemn such a poor criminal Mr.

Vogt would say that they were entirely wrong. If you however insist upon holding an assassin and a poisoner responsible for their crimes, Mr. Vogt will probably send you to the hospital too."

Frank: "It strikes me rather forcibly that the actions and teachings of materialists are more inconsistent than I had ever thought."

Mr. Miles: "A consequent materialist would surpass a Nero. 'I will plunge,' he says, 'the dagger into the heart of this inoffensive man; I will take his wealth and fly from the land. My flesh shall return to ashes, and be carried far and wide by the careering winds of heaven until they commingle with the mountain dust. I would rather seek refuge from life's toilsome burdens in the darkness of the tomb, where I will be identified with the atoms of the earth and bloom again in the lilies of the valley and the flowers of the lawn, and the leafy bower and the umbrageous grove, that affords rest to the weary traveler and exhausted beast: I would rather end my days of labor upon the grewsome gallows, amidst the scorn of the populace, which will terminate with the flight of the moments: I would rather die in the prime of manhood, than to struggle through the long years, the child of poverty and reproach, of woe and desolation. There is no hope in those azure skies, and the soul's immortality is a dream of an ignorant age and a priest-ridden people.'¹

"A consequent materialist would say with Christine Ludolph: 'If I get well, I shall get the most I can out of life, cost what it may,'² and if he ever gets well, he

¹ McGrady, *The Mistakes of Ingersoll*, pp. 14 f.

² Roe, *Barriers Burned Away*, p. 204.

would do it, too, and become such a monster as the world has never seen.

“If man were nothing but an animal, without any hope of a future life, it would be silly to talk of virtue, honor, love, pity, duty, justice, etc.; and if such faculties are insisted upon they ought to be denied all value whatever, since they would be nothing but irregular secretions of some deranged lobes of the brain. Kant’s categorical imperative would be such a disorderly secretion, and all persons who speak of moral obligation, of the voice of conscience of right and wrong, of good and evil, etc., ought to be considered as harmless as long as they do not try to practise their so-called moral obligations by advocating a court of justice and by building state prisons and penitentiaries. In this case such persons would have to be taken immediately to an asylum, for the abnormal secretions of their brain induce them to interfere with the *normal* (!) brain-secretions of those excellent materialists who deny all responsibility. ‘It is quite time,’ says a modern psychologist in the face of such dangerous views, ‘that a reaction takes place against the popular doctrine of the dependence of mind on body which is fast reaching a *reductio ad absurdum*, in the tracing of every changing mental state, and even of every morbid impulse or criminal action, to a deranged liver, or an anæmic brain. Man is preeminently a reasonable and a rational being, and by that is meant not merely that he possesses reason, but that he is able consciously to direct and control it, and hence is a *responsible* being.’¹ If man is not responsible Sokrates was a fool, Nero a sage.”

Frank: “When I remember having said I would hold

¹ Schofield, *The Unconscious Mind*, pp. 340, 316.

materialism with all its consequences, I now confess to have acted very much like that man who very often spoke of his heroism, but forgot to say that all the battles he had seen were hanging in the picture gallery. I felt hurt when you asked me why materialists did not make gloves and other articles from the corpses of their deceased friends, but this would by no means be inconsistent if man be nothing more than an animal. I shudder now when I think of it."

Mr. Miles: "And do you know that a German, Nietzsche, does really not falter to draw the utmost conclusions? He actually disregards all moral obligations whatever, and recommends the practical application of might over right. To subjugate his fellow-men by all possible means is the end which he endeavors to obtain. To help a starving person would be preposterous because it would strengthen the coolie, the proletarian to propagate that race. Crush the neighbor! Annihilate him! Pity? what a nonsense! Love? how absurd! Altruism? how preposterous! Subdue all others! Enslave them! Make them work and toil and sweat for you! You are the strongest; they are weaker animals than you. Eject your foster-brothers like the young cuckoo does, for you are stronger than they. You have the power, therefore you are the master. Go, chain the coolies like dogs, and you will be the lord!

"This practical application of the doctrine of the survival of the fittest, that is physically, has already been made by Falstaff, when saying: 'If the young dace be a bait for the old pike I see no reason in the law of nature but I may snap at him.'¹ Nietzsche's overman is practically found in the caste-system of

¹ Second Part of Henry IV., Act III., Scene 2.

Brahmanism, where the Sudra or laboring caste is held in subjugation by the mighty with the consequence of social and political stagnation. Nietzscheism cannot but lead to injustice and crime, even in the mild form in which it is represented in a novelette by a Russian author in a recent number of the 'European Messenger.' The heroine, an over-woman in Nietzsche's sense, is in love with some one and is jealous of an ordinary girl. In imminent danger of drowning, the simple little girl of the 'old' type cries for help. The over-woman, being a good swimmer, can rescue her supposed rival, but she remains passive. Why should she save a fellow creature whom she does not like? The girl is drowned.¹

"Nietzsche's interpretation of Darwinism has been called one-sided and false as being a morality of ogres and of bugbears,² and no doubt it is not to be drawn from a theory of evolution the logical result of which ought to be altruism, and not egoism; but a savage or a Falstaff, or a Nietzsche, adore the right of might and draw conclusions accordingly without asking whether they are moral or immoral. By rights, therefore, Nietzsche has been called the destroyer of morality and sympathy, the glorifier of physical force, for he is the inventor of that over-man who regards pity as weakness, and charity as the blunder of a false, servile system of ethics."

Frank: "I now fully realize what mankind will gain by opposing a view the consequences of which are more than formidable."

Mr. Miles: "The gain is not only to escape these con-

¹ Quoted from the Lit. Digest, Vol. XXI., No. 24, p. 730.

² Nietzsche and Darwinism, by A. Fouillée, International Monthly, 1901, February.

sequences, it is also a positive one, for then the gates are open to the path that leads to the belief in immortality, since the belief in a mere material world would crush every moral principle. And now, after your materialistic objections are removed, the first step on that path is the question of our being personalities, i. e. souls. But of this we must speak the next time."

Frank rose slowly like a man who had something on his mind, but did not know how to dispose of it. The minister, being aware of this, asked kindly: "You seem to have something at heart yet?"

"Yes, sir," replied Frank, "and I must make a clean breast of it before I go."

"What is it then. Mr. Verace? Believe me to be your friend. If I can be of any service to you, just tell me so."

"I appreciate your kindness, sir," was Frank's reply. "I feel it that you are a friend to me. For this very reason I will confess that last Sunday night, though then still in favor of materialism, I—I prayed—and—and I thought that this was rather weakness, and that—I—was not very consistent."

Here the minister pressed Frank's hand sympathetically and after a pause said: "If anybody tells you prayer shows weakness, don't believe it. People who pray are not the worst on this earth. Consistent or not, the human soul *must* cry out to God. If we could read the hearts of men we should hear more than one prayer rise to the throne of mercy from those whom we are accustomed to look upon as agnostics and even infidels. The human soul must cry out to God lest it would burst. There are moments of deep emotion when the heart *cannot* be silent any longer. But this signifies strength and not weakness,

moral strength in the full meaning of that word.—You are now in good hands, as I see. When God has taken care of you the struggle will come out all right, and you will understand Paul, saying: ‘When I am weak, then I am strong.’”

V.

THE TEST.

ON his way home Frank pondered over what a wonderful change had taken place within him. He remembered to have prayed once when he was almost drowned; but that was long forgotten. Until a few weeks ago prayer had seemed to him a superstitious ceremony; and now? Was it only his emotion that had gotten the better of him? Was he the same Frank Verace still, who not long ago had boasted to take all the consequences of a view upon his shoulders which he then professed to hold more in order to vex the minister than out of sincere conviction? He now realized that he never was, nor pretended to be, an extreme materialist except at that funeral when he rather sarcastically had said to the Rev. Mr. Miles: "That's the end of it!"

True, he did not believe in immortality, at least not in a *personal* immortality, but he never in his life was a materialist in that sense in which the minister had taken it up. He knew though that he had said he was, therefore he had become vexed with himself when the clergyman spoke so disrespectfully of his friend's corpse. This had wounded his feelings as well as it had aroused his anger. And now? It seemed to him as if the loss of one friend had secured him another.

Walking on, thus meditating, Frank's attention was attracted by an unusually large bundle of newspapers in the

gutter. In spite of the calm air it seemed to move to and fro as if shaken by the wind. His curiosity being aroused Frank stooped down to find a babe wrapped up in paper, the little hands tied together and the mouth stopped up with rags. His first impulse was to pass on. But at this pitiful example of practical materialism before his very eyes, the promise he had made after the sermon the day before struck him like a thunderbolt.

Could it be God's will to have him, Frank Verace, leave that helpless little creature to the mercy of any person who perchance might find it?

But, is there a God?—He had prayed to Him, to be sure; but under what circumstances? And even if there is a God, what can he, Frank, do with that babe?

While these thoughts were rapidly passing through his mind, he heard steps approaching from the corner of the street. "Even if there be no God," Frank said to himself, "I have promised to do what I think would be God's will, if there is one." With this he snatched up the bundle and hurried home without daring to remove the gag from the babe's mouth for fear it might cry. He could not tell himself why he was afraid of being discovered. All he could remember afterwards was a sensation as if the babe belonged to him and as if some one wanted to take it away from him.

As soon as he had reached his home and entered his apartments he freed the little being from all its fetters. But soon after he felt almost sorry for having played the good Samaritan, for the babe started to scream with such vehemence as if it had to make up for lost time. Frank looked at the babe most beseechingly: "Won't you stop, little—are you a boy or a girl? Please, do stop crying. Hush, little babe, hush, hush, hush."

But it was already too late. Frank's neighbor in the boarding-house was an elderly lady who did not like babes, probably because she could not have any of her own. She began knocking at the wall with such unmistakable significance that Frank slapped his head like a madman, thinking that trying to be a Christian was not such an easy thing after all.

A rap at the door was drowned by the little musician's exertion ; a second one, however, could not be overheard, and Frank invited the late visitor to enter. It was the landlady, who in her hurry to cross-examine her boarder had forgotten to bring her teeth along. For this reason, as well as on account of the continued infantile war-cry, Frank was unable to understand one single word. It would have been difficult to say which, at this moment was the more helpless, the babe or its deplorable protector.

At length Frank succeeded in giving an account of the young stranger's adventures as far as he was acquainted with them himself, but his explanations utterly failed to be satisfactory. "To-morrow you have to leave my houthe, thir," the landlady managed to say without her teeth ; "thuch a thing wouldn't do for a rethpectable houthe ath mine alwayth hath been."

This was rather screamed than said, and, to be sure, it had been heard all over the house in spite of the little tot's continued musical performance. Consequently the wall of the neighboring room was beaten like a drum, signifying hearty applause to the speaker.

Here Frank came pretty near losing his temper. Fortunately, however, he remembered his pledge and, feeling pity for the forlorn creature beside him, said mildly: "To-morrow I'll do as you wish, but at present have

mercy on this poor babe, which probably has not had any nourishment for a long time."

"Do you wish *me* to take care of that mongrel, thir?" the landlady retorted furiously. At last, however, she consented to call the servant girl, who managed to soothe the babe after having shown more humanity than her mistress.

That night Frank dreamed of his dear old mother, and when he awoke he felt happy in spite of all the inconvenience he had gotten into. Then he found a new residence where he could be at ease with regard to the little boy whom he now called his own, for the parties which accommodated him had two little ones themselves. His only trouble was to think that Clara might have objections. But after explaining matters to her they were sooner removed than he had expected. Not only did her own sincerity as a Christian prevail upon her with regard to the charitable act itself, but it also induced her to sanction it lest she might give offense to the dawn of faith in Frank's heart.

So this weight, too, was off his mind, and he began to realize that the consciousness of a good action causes more perfect joy than the riches of a railroad king.

VI.

PERSONALITY.

FRANK VERACE, in trying honestly to do what he believed to be the will of that God whose conception was impressed upon his mind in his early childhood, was little by little led to the conclusion that the change which had gradually taken place in him was not his own doing but rather the outcome of a new life. But whence did it come? Materialism being untenable, the existence of a God was more than probable. As he noticed the change that had been wrought within himself by some mysterious power, not himself and apart from himself, Frank began to anticipate the presence and influence of a supreme being. He had not forgotten the words of Jesus: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself;" and he was greatly surprised at the speedy result his practical test had already procured.

Yet he wavered. Although atheism seemed irrational to him now he could not think of God as a personal being. If God is omnipresent, why should not pantheism be right? Why should it be wrong to say: "God is all"? Have not many prominent scholars held this view? Why should not that force which makes the sap rise to the branches of the tree be God? Why should not the sun and the stars, the stone and the water, heaven and earth, be God? Yes, indeed, if there is a God, if atheism is irrational, it

is pantheism that reveals God in the lipping of the trees and the rippling of the brooks; in the warbling of the birds and the buzzing of the bees; in the splendor of the sun and the twinkling of the stars; in the rolling of the ocean and the sweeping of the clouds; in the playing of the children and the science of the sage; yes, if God is, He is omnipresent, and everything is God.

Having arrived at this conclusion, Frank entered the minister's house, who soon took reference to last week's conversation by saying: "You remember how materialism failed to prove that we are bodies and nothing else?"

Frank: "I do, and therefore we must be souls, or persons. Isn't that what you said?"

Mr. Miles: "It is. And now I shall try not to prove it scientifically in the exact meaning of this word, but rather by again referring to certain facts and to induce you to draw the conclusions for yourself."

Frank: "This I shall do all the more willingly as my objections to some higher truths have been shaken considerably. But I'll tell you all about this later on."

Mr. Miles: "Very well, then! Did you ever hear of a certain Laura Bridgman?"

Frank: "I think I've heard the name somewhere."

Mr. Miles: "Before she was two years old she had lost her sense of sight, hearing and smelling, entirely, partly that of taste, retaining only that of touch. She had no recollection of the former existence of her lost senses, yet her mental development was a perfect success. She conceived abstract ideas and asked her teacher more than once by means of finger-talk: 'Why can I not stop thinking? I must think always;' and another time: 'Does President Harrison stop thinking now when he is dead?' This single instance would suffice to demonstrate not only

that our capability of reasoning is not entirely dependent on sensual conceptions, but that men are personal beings.

"A similar instance is James Mitchel, born deaf and blind, who not only had a sense of general feeling peculiar to our race, but who also gave unmistakable evidence of being conscious of his personality.

"In 'The World,' New York, April 2, 1900, an account is given of Thomas Stringer, a boy thirteen years old, who reads, writes, and by means of touch converses on current topics, and is thoroughly posted in history and mathematics, although deaf, dumb and blind. At five years of age he was more ignorant than any beast. When he moved it was backward and on all fours, for bitter experience had taught him that if he went forward he would strike his head against something, and suffering would follow. No institution for the blind would take him because he was a deaf-mute. He could not go to any asylum for the deaf and dumb because he was blind, and, finally, his mother died and his father deserted him.

"Then Helen Keller, who was a child of ten and already becoming famous, heard of the boy afflicted as she was. She thought something might be done for him. With the aid of the hundreds who were interested in her, she raised enough money to bring Tommy Stringer to Boston and put him in charge of her teacher.

"First—and it took months to do it—he was taught to understand that that which made him comfortable regularly three times a day was food. As his teacher handed him bread, she, in the sign language, with her hand in his, spelled 'bread.' The day finally came when Tommy got no food. He waited a long time and then went to his teacher, took her hand in his, and with his own fingers spelled out the word 'bread.'

"After that he went ahead fast, and to-day, in addition to several accomplishments, he uses various tools and is quite a mechanic.

"This instance certainly shows the superiority of mind over matter as plainly as that of Laura Bridgman. The most striking example, however, is Miss Helen Keller herself, who is now, in the year 1900, nineteen years of age. Although she is deaf, dumb and blind, her acuteness of perception is phenomenal. Tasks that would almost dismay a girl of her years with eyes to see and ears to hear are met by Helen Keller with actual pleasure. She is very proficient in the different languages and has made remarkable progress in Greek. A typewriter with Greek characters was made expressly for her use, and she and Miss Sullivan, her teacher, find some way of overcoming the seemingly unsurmountable obstacles that present themselves in her advanced studies. A brilliant future in the world of letters is predicted for her."¹

Frank : "I have read of this case somewhere, but actually did not take the trouble of thinking much about it."

Mr. Miles : "Out of one thousand readers nearly nine hundred and eighty will act as you did. Carelessness is still a pardonable sin ; but those obstinate materialists who shut their eyes and close their ears against anything that does not serve their turn are no more to be pardoned than that minister who said he would even believe that Jonah swallowed the whale. Such prejudiced men who think everybody else a fool who has an opinion different from their own are ridiculed without mercy, for they are blind leaders of the blind, shutting up the kingdom of heaven, neither going in themselves nor suffering others to enter into it. Stubborn materialists who consider re-

¹ Our Times, September, 1889.

ligion only good enough for little children and feeble old women; who think they are the people and wisdom will die with them; who deny all personal responsibility, claiming that mankind be nothing but dirt and mire, are as detestable as the bribed voter who wants a political job, for their only motive is selfishness. They envy everybody who is happy in believing in a good and merciful God, and throw smut upon the highest and noblest and the most beautiful and the most moral and sublime ideals mankind has ever cherished. They try to make others as low and vile and miserable as they are themselves, and if they fail to succeed, they ridicule all that is noble and good and sublime, and drag into the dust all who stand on a higher level than themselves. Why is that so? Why is moral value to them merely the product of some material secretion, and personality nothing but imagination sprung from the same material source? Is it their wish to enlighten mankind and to advance learning? So they say, but in reality they find in the materialistic view an opportune rampart to hide their own lack of moral value."

Frank: "Don't you take too gloomy a view? I doubt whether all materialists would answer your description."

Mr. Miles: "I spoke of those *who do not want to hear the truth*. And do you know why they don't? *Because they don't want to change their lives*."

Frank: "'This may be true in some cases; but with the majority? There may not be many persons living who would not wish to become better men."

Mr. Miles: "To be sure there are! However, their *wish* alone does not make them better. The question is whether they *will*."

Frank: "And don't you think they will?"

Mr. Miles : " The majority, yes. But they are usually too careless to think about it in full earnest. Like yourself for instance, they read of facts which—like that of Miss Helen Keller—ought to set them thinking. Other questions with regard to business or a new play or a ball are of more vital importance to many of them than that of a personal immortality. Thus it happens that hundreds of thousands call themselves materialists, or pantheists, or even free-thinkers, without ever thinking much about the most important questions at all: whether we are mortal or immortal; whether we are bodies or souls; whether we are matter or persons."

Frank : " Indeed it is strange how comparatively little people think about these vital questions."

Mr. Miles : " People think about them, but too lightly-mindedly. 'Schnell fertig ist die Jugend mit dem Wort,' says Schiller, and this overhasty and inconsiderate adoption of opinions accounts for the fact that many a good-natured man became a free-thinker without feeling the obligation to investigate matters more thoroughly."

Frank : " I suppose you have had much experience with all kinds of persons. Your last description of one class of infidels fits me exactly."

Mr. Miles : " I am glad to hear it, for these are the very ones who sincerely wish to become better than they are, thus demonstrating involuntarily that they are not as good as they ought to be. All people have, or once did have, this silent wish to become better than they are. This very fact, however, proves that we are moral beings, and moral beings are personalities. If we were not persons we could wish only things that had some reference to our material body: a moral wish, however, presupposes a person."

Frank: "This is obvious. Indeed, I need no more evidence of our being personalities. Even what you told me of Laura Bridgman and Helen Keller was entirely sufficient."

Mr. Miles: "These were abnormal cases."

Frank: "For this very reason they are of all the more value."

Mr. Miles: "Nevertheless I shall refer to some instances that will manifest our personality under normal conditions.

"You have undoubtedly heard that the joyous excitement of good news has often caused sudden death as in cases where a poor fellow unexpectedly inherited a large fortune. If he had heard the same words that caused his death in a theater, they would not have had any effect upon him. Sudden misfortune is likewise effective. A mother who finds her child cruelly murdered will probably drop down terror-stricken or even dead, while the same horrible sight will certainly not kill a stranger.

"All material connection must of course be rejected in these cases, the only explanation being that man is a person and not a number, a soul and not a body. 'The psychological "I" we recognize as the soul's essence, the substance of the soul.'¹ This 'I,' the soul, is the same always. If this were not so, spiritual development would be impossible. How could education be of any value if there were no constancy of the soul? 'The "I," the soul, is the subject of consciousness.'² The soul is the agent, the body is the tool. Hence, man's personality will endure after this life is over, or as Tennyson puts it:

¹ Gutberlet, *Der Kampf um die Seele*, pp. 70 ff.; 105; 112 f.

² Rehmke, *Lehrbuch der allgem. Psychologie*, 1894, p. 126.

The man remains, and whatsoe'er
 He wrought of good or brave
 Will mold him through the cycle-year
 That dawns behind the grave.

“Refrain from thinking of your rheumatic shoulder and your cracking bones and tearful eyes, and think of *yourself*. Are you not to-day just as young as ever you were? If but for a moment you forget your infirmities, your mind force is as keen, as young, as virile, as ever in your youthful days.¹ You are the self-same individual forever, only you are grown. Your mind is able to take higher flight, though it is the same mind still which it always was. You are on the road of evolution, but yourself are the same forever. The individual is indivisible, permanent and eternal. ‘What man must have is a belief in the conservation of psychic personality, with the consciousness of existence and its train of recollections—not the deceptive metempsychosis of a future in the fauna of the tomb or in some undulation of the ether.’² ‘We take memory and character with us from land to land, from youth to age, from this world to the other, from time through eternity.’³

“Materialists have asserted that *it* thinks, *it* feels, *it* wills, thus denying the subject which *thinks, feels, wills*. If they were right we could speak of pains that nobody feels, of thoughts that nobody thinks, of self-consciousness that nobody has. Common sense, however, teaches that the act of thinking does not exist except in the subject who does the thinking. It is therefore quite correct to say: *I* see; *I* hear; *I* understand; *I* speak, etc.

¹ The Independent Thinker, Feb. 1901, p. 8.

² Literary Digest, Febr. 2, 1901, p. 131.

³ Roe, Barriers Burned Away, pp. 303 f.

This 'I' is not a composition of organs, but stands behind the organism like the stage-manager behind the scene. Some wings of the scene may be wanting as in the case of Laura Bridgman and others, but the manager does the best he can. The scenes and wings are only his tools, not himself; thus the organs cannot do anything for themselves after the manager is gone.—The mouth does not speak; it is I who speaks, my personality, my very soul; when I am gone, the mouth is closed and speaks no more. Is not the brain still in a corpse? Why does it think no more? Because it never did. It was the personality, the very soul itself which thought. And if the thinking *was* done *without* the brain, why should it not continue to be done apart from the brain in a spiritual world?"

Frank: "It might; but is there any proof that it will?"

Mr. Miles: "There is indeed. But before I come to that I wish to say a few more words about our personality, our real self or soul.

"When considering materialism we find that our intelligence, our mind, is progressive while our body decreases. Now I venture to say that this does not only lay open a dualism between mind and matter, but confirms the existence of a *personal* manager behind the scene growing with his higher aims. 'Consider this fact of self-identity. You are the same person you were twenty years ago. Yet the physiologists insist that you have had several bodies during this score of years. Even the bone system has been thrice replaced. But life taxes the brain so severely that its fiber is replaced twice each year. Recalling the events of to-day and yesterday, men also recall the faces, landscapes and events of threescore years ago. A dis-

tinguished lawyer once said that while in the midst of an argument, and under great mental excitement, there began to rise before his mind the pages of a legal decision he had read thirty years before. Slowly the dim and misty lines grew clear; at length he read them with perfect distinctness. Surely, in this event memory was no physical scar. Doubtless that which was unique in his experience exists in germ form in us all. The "I" gives unity to our knowledges and experiences. Self-identity gathers up all past life. Having survived the changes of many brains a half a score of physical bodies, the soul begins to nourish the hope that it may survive the body altogether, casting it off like a worn-out garment.'¹

"All mental faculties are a man's property. This he cannot know unless he is a self-conscious being, a person. But he is the same identical person always and forever. Or can you explain why it is that nobody is willing to give up his identity?"

Frank: "I should think many a poor fellow would like to change places with a millionaire."

Mr. Miles: "He wants to change places, certainly, but he wants to remain *himself*. He would by no means be satisfied if told that he had changed places with a king for instance, but that he was not aware of the change because his *identity* had changed *too*. Tell him that he had become king with the king's identity, and the king had become poor with the poor man's identity, and because the identity of both had been changed, neither of them had perceived the change. Would that satisfy him?"

Frank: "I should think not. If he would cease to be himself, how could he himself enjoy the change?"

¹ Hillis, Foretokens of Immortality, p. 14.

Mr. Miles: "That's just it! If he were not a person it would be all the same to him whether he were a beggar or a king. But because he *is* a person he wants to remain identically the same individual. If a prisoner or a criminal were to lose their identity no change with a free and an honest man could benefit them. If they were to discontinue being the self-same persons their minds would have changed too into that of quite another man with another man's self-consciousness, memory, etc. They would not have their old minds any longer, but another man's mind, and that would be no change after all."

Frank: "And this conclusion would hold good even with a man who was going to commit suicide?"

Mr. Miles: "Most decidedly! If such a man could change his real self, his identity, with that of a child for instance, the child would have to take his place and commit suicide not as the child, but as the man, while the man, losing his identity, would become the child without having the least idea of the change. Such a change therefore, if it were possible, would be no change at all. The *only* change that *could* please a poor and displease a rich man, in short a change that could be called a change, is that of position and circumstances without interfering with a person's identity.

"I want to be myself forever. If I should cease to be myself, that is, identically the same being that I was when born, when a playing child, when a wild boy, in short, if I should cease to have self-consciousness—which even insane people are known to have,—then I should cease to exist as a *person*; but as long as I am myself, and know it, so long shall I also be a person. And this personality is my real self; not my body, but my soul. Before drinking the poison Socrates was asked how he

wished to be buried. 'Just as you please,' he answered, 'if you only get hold of me, and do not let me escape you,' and quietly laughing and glancing at his friends, he continued: 'I cannot persuade Crito, my friends, that this Socrates who is now talking with you and laying down each one of these propositions is my very self; for his mind is full of the thought that I am he whom he is to see in a little while as a corpse.' Here you see how long ago the wise conceived of the idea that our personalities are our real selves, that is, not bodies but souls."

Frank: "Indeed it must be so. But how about night-walkers and somnambulists? Is not their self-consciousness suspended?"

Mr. Miles: "It seems so, though it is not. In order to understand those phenomena it is necessary to discriminate between self-consciousness and transcendental consciousness or the unconscious mind. The latter when active in the material world sometimes absorbs the former almost entirely. But this does not prove that self-consciousness ceases to exist. It is rather elevated to some higher sphere of consciousness, thus proving all the more that our personality, our real self, will continue to be identically the same whether we are within the body or without.

"But with these phenomena we shall have to deal later on. At present it is my object to show merely that we are persons and not numbers, souls and not bodies, and that I, as a person, can never be anybody else, and that I never can, nor want to give up my identity."

Frank: "I do not at all doubt it and cannot see why you so circumstantially demonstrate that we are persons. It seems to me rather an unnecessary detention."

Mr. Miles: "Yet it is not. I have to refer to it when

testing the pantheistic conception. However, before discussing that view, it may not be out of place to dwell upon atheism for a while, not because immortality is dependent on our conception of God, but because we must believe in a God in order to understand the pantheistic view."

Frank: "Is it then possible to demonstrate logically that there is a God?"

Mr. Miles: "I do not claim to do so in what you might call a strictly scientific way; but it seems to me a hundred times easier to prove that there is a God, than to prove that there is none. Agnostics who profess not to know either are certainly more honest than those who deny outright the existence of God without being able to prove their bold assertion. Feuerbach, a German representative of atheism, gives the following specimen of logic: 'There is no God! It is as clear as noonday that there is no God. If there were a God, there ought to be a God, for He would be necessary. But there is no God, therefore God cannot exist, therefore there is no God. There is no God, because there must be none.' How does this argument strike you?"

Frank: "Do people read such trash?"

Mr. Miles: "Read it? Why, I have seen scores who simply are delighted with it. They never consider that before a man could say the world is without God he ought to know the whole universe; he ought to be omniscient and omnipresent; he ought indeed to be God Himself, and then there would be a God after all."

Frank: "It seems presumptuous to declare: there is no God. Agnostics are indeed not only more honest, but also more rational than atheists."

Mr. Miles: "Certainly! It would be more honest

and rational, were somebody to ask, where the world came from, to answer that one does not know, than to pretend to know when one is in ignorance. 'Wordsworth regarded it as his sacred mission to show that the world is full of beauty and meaning because it is throbbing with the life of God. Nothing is insignificant or valueless, for each thing manifests the *Wisdom* and *Spirit* of the universe.'¹ Comte declared that science would conduct God to the frontier of His universe, and politely bow Him out. But Browning holds rather with Lord Bacon, that while a little philosophy inclineth man's mind to atheism, depth in philosophy bringeth men's minds about to religion. For, while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but, when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity.² Kant proved that there may be, Hegel proved that there must be, being to which our knowledge corresponds. In other words we can get at Reality. It was the rediscovery of God in His universe."³

Frank: "The existence of the universe is really a puzzle if one thinks about it."

Mr. Miles: "Not so much its existence as its origin without a Creator. Sir Isaac Newton, Sir John Herschell, Sir D. Brewster, Lord Bacon, Hume, Siemens, Tyndall even and all prominent thinkers of all ages cannot conceive of a world without a Creator. Even Darwin cannot dispense with a Creator when saying: 'The question (whether the idea of God is universal) is of course wholly distinct from that higher one, whether

¹ Strong, *The Great Poets and their Theology*, p. 338.

² *Ibid.*, p. 420.

³ *Ibid.*, p. 416.

there exists a *Creator* and a *Ruler* of the universe : and this has been answered in the affirmative by some of the highest intellects that have ever existed.’¹

“ Let me now tell you a little story of which may be said : *Se non è vero, è ben trovato*.

“ A young man, after living in Paris, became an atheist and on a visit at home boldly proclaimed that there was no God. A little girl looked at him as if doubting whether he had spoken in earnest, and finally said :

“ ‘ Since you are so learned and say there is no God, you can easily tell me whence the egg comes ? ’

“ ‘ A funny question, truly. The egg comes from the hen.’

“ ‘ Which of them existed first, the egg or the hen ? ’

“ ‘ Why, the hen, of course.’

“ ‘ There is a hen, then, which did not come from the egg ? ’

“ ‘ Beg your pardon, miss, I did not take notice that the egg existed first.’

“ ‘ There is, then, an egg that did not come from a hen ? ’

“ ‘ Oh, if you—beg pardon—that is—of course the hen must have existed first.’

“ ‘ Very well, there was a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs came ? ’

“ ‘ You seem to take me for a poultry dealer, miss.’

“ ‘ And you seem to know less than you claim. You cannot explain the existence of a hen or an egg without God, still you want to maintain the existence of this world without God ? ’

“ The young philosopher was silenced by the simple

¹ Descent of Man, Chap. III.

questioning of a child. How many there are who deny things they have never investigated.

"A good many maintain that the world is eternal? But: 'Does matter contain the cause of existence. Then it must be essential; for the being that which is independent of all other beings does not belong to the realm of possibilities. The being that is entirely free from dependence on another is eternal and self-existent by its nature; for if you suppose its possibility, you thereby destroy its self-existent character. Therefore, self-existence pertains to its essence. But no scientist will maintain that a single atom of matter is essential, since it may or may not be. If one atom is not essential, the universe of atoms is not essential; for the whole partakes of the nature of the constituent parts. Therefore, matter is not essential, and hence not self-existent, but must be classified with the world of possibilities and contingencies; and the conclusion is forced on our minds *that matter is created.*'"¹

"The view of matter being eternal is likewise contradicted by the evolution theory. If there is progress—and we know there is—progress itself must have had a starting-point, remote as it may be. This starting-point, the power active in the process of evolution from the beginning till now, did not create itself; in short, it presupposes a creator, an 'intelligent and powerful being,' as Newton says, an 'intelligent author,' as Hume calls God."

Frank: "What is your opinion of evolution?"

Mr. Miles: "We will touch upon this subject some other time. For the present I can only repeat that, if there is evolution going on from year to year, from century to century, from millennium to millennium, there

¹ McGrady, *Mistakes of Ingersoll*, pp. 82 f.

must have been a start, a beginning, when God created heaven and earth. Thus the evolution theory, even in its most repulsive way, makes a creator necessary.

"This conclusion of course is not cogent for those who do not want to be convinced. Such persons, however, will also dispute Kant's argument, who concludes from the fact that we are self-conscious beings that there must be a moral universe with a moral standard; this standard must be personal in order to be a criterion to personal beings, and it must be supreme in order to be of unlimited value to them; in short, this standard postulates God. Here is an article by Emma Marie Caillard in 'The Contemporary Review' of Dec., 1899. The author advises us to acquire knowledge of God's existence by way of experiment, as Christ asks us to test His doctrine by the experiment of doing the will of God. The article will suit extremely well to pave the road to the belief in a *personal* God."

Frank: "I shall not fail to read it. But apart now from the conception of a personal or pantheistic God, did you not say the belief in God is not absolutely necessary in order to believe in immortality?"

Mr. Miles: "That is precisely what I said the other day."

Frank: "Why then dwell upon that subject at all? Why could you not, after having led me to abandon the doctrine of materialism, discuss the question of immortality right away?"

Mr. Miles: "I could do so no doubt. But in order to show that immortality is a *personal* affair for every individual, not an immersion in, nor absorption by, the Universe, the Brahm, the Nirvana, I should rather see you adopt first the conception of a *personal* God.

"You told me to-night that your objections to **some** higher truths had been shaken considerably. This is all the more reason for me to give you the whole truth and not only part of it. Because we *are* persons, our immortality must be *personal*; and this we shall find to be possible only by being dependent on a *personal* God. Pantheism therefore I must reject."

Frank: "But the higher truth at which I arrived was even the idea that all is God. It seems to me that the flowers below are God as well as the stars above."

Mr. Miles: "Then you would pray to the flowers in the garden or to the stars in the sky? You would kneel down before a tree or bow before a river worshipping the creation instead of the creator?"

Frank: "Well, no! I did not—I thought——"

Mr. Miles: "Never mind now, Mr. Verace. You will find that article by Emma Marie Caillard of much benefit with regard to your questions. And if you wish to get still more information allow me to refer you to Christlieb's book, 'Modern Doubt and Christian Belief.'"

VII.

DICK.

THE book which the minister had so highly recommended, Frank succeeded in obtaining. He was so busy reading it that his friends began to stay away.

Clara in the meantime had become so attached to the little boy whom Frank had saved from starving that she persuaded her parents to let her take the babe in their house, and Frank had consented and called Clara an angel.

Dick, as they had named the little fellow, began to look brighter every day and seemed to be quite aware of the new conditions of life. When Frank saw him smile he asserted that Dick showed the most gratified appreciation of the interest taken in him. "What a fine boy he is," Frank said while trying to take him from Mrs. Hill's arm. But this good lady had not the least intention of giving the fine boy up to anybody and could not deprive herself of the remark that young, inexperienced folks knew so little, so very little, about infantile needs and troubles. Her husband, however, winking good-humoredly at Frank, ventured to murmur something about old grannies trying to spoil other people's children, whereupon the child was held out to him: "Here, sir! Quick! Take him and give him your education. *You'll* not spoil him; oh no! we all know that. Just prop *your* wisdom into him and teach him your manners. Just teach him how to make fun of every one and of everything, and you'll raise an excellent crop, and don't you forget it."

"Never mind, Fanny," replied Mr. Hill joyously; "you are a good old soul, and we all know it."

"Good old soul!" she exclaimed; "yes, good old fiddlestick. If it hadn't been for me, Clara wouldn't have a sound tooth in her mouth. Just think of it, Frank: Every day almost he brought home a box of candy for her as big as the little fellow here and fed her with the sweet meats till . . ."

Here the good lady's speech came to a sudden end, for Clara interrupted with a rather reproachful "Mama," Mr. Hill with "Tut, tut, tut," and Dick with a musical performance, thus calling people's attention again to himself as the principal person in the question. He had become such a favorite with the old couple that their proposition to adopt him did not come unexpected. To this Frank consented under the condition that after his marriage Dick was to stay with him and Clara every other week.

After Frank had come home that night he happened to see the copy of "The Contemporary Review" which the Rev. H. Miles had lent to him. He picked it up, and began to read. The article was entitled "Experimental Knowledge of God's Existence." It started with a statement by Professor Royce, of Harvard, that the spirit of science *has* to make assumptions, why, then, should the spirit of religion be deprived of this advantage? "The great special postulates of science," said Emma Marie Caillard, "are for the satisfaction of the intellect. The great special postulates of religion are for the satisfaction of the heart. Heart and intellect equally enter into the constitution of man; their rights are equal. Both imply the existence of external reality, a sensuous and a supersensuous world. To these conceptions we are led

by our own subjective state, that is by self-consciousness. This postulates a moral universe with a moral standard. Such a standard must be personal, or it is no criterion for personal beings, and supreme, or it is of no value to them. To postulate that infinite goodness is at the heart of things is to postulate a supreme moral personality. In other words, it is to postulate God. . . ."

Here Frank paused. He remembered now a sentence he had found in one of his books: "*Were* the greatest not, then the *greatest* were not, and it is impossible that the greatest were *not*." After investigation he found it had been said by the German philosopher Lotze, and recalling the argument for the existence of God drawn from the theory of evolution in connection with the cosmological evidence, he now proceeded to realize, by that moral evidence of which he had just read and upon which Kant had laid so much stress, that, if there is a God, God must be a personal as well as a supreme being. He recalled also the minister's question how he would like to be asked whether he was a moral man, and he consented that "a moral constitution in man implies a supreme moral personality."

The last sentence of the article before him ran thus: "Individual certitude can only be attained by direct individual experiment, made in purity of purpose and in singleness of heart."

That was exactly what the minister had said in his sermon. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Experimental knowledge of God was: to do the will of God. That was the practical test, recommended by Christ Himself.

Was it not this very effort that had wrought such a

wonderful change within him? He became more and more conscious of some moral power from on high that influenced his very thoughts and actions. He knew it was not he himself who had wrought this change. It was not imagination, for there was Dick who reminded him only too clearly of the reality of that inner change.

Who then could have brought it about if not a personal God? Indeed it must have been that heavenly Father to whom he had been praying the night after hearing that sermon. And almost before he was aware of it he again knelt down and was conscious of the union of his soul with that God who now was to him not only a supreme being, but a loving Father, in whom he had confidence like—like little Dick in himself.

VIII.

FROM PANTHEISM TO THEISM.

FRANK had become better without so intending by merely trying to do the will of God. A God must be good who makes people better. Why, then, not confide in Him altogether?

Entering the minister's house he confessed that he could not hold pantheism any longer after having read Christlieb's book on "Modern Doubt and Christian Belief." "If God is all," Frank proceeded, "He cannot be personal, but how an impersonal God without self-consciousness could manifest Himself in self-conscious persons has not been explained either by Spinoza or by Hegel. You asked me why I would not worship trees or rivers, the sun or the moon, and I answer: Because they are not God. Spinoza looks at God as immanent in nature, and nowhere else. This I cannot believe. God must be transcendent above nature as well as immanent, and Spinoza himself admits this by discriminating between a nature that is born and a nature that gives birth."

Mr. Miles: "Exactly! And did you notice how consistent pantheism must needs lead to determinism? If God be nature, and nature is determined by law, then God cannot act as a free agent but according to necessity only."

Frank: "I took notice of this unavoidable conse-

quence. If God *must* do what He does, and if the universe is God Himself, then also we, being parts of the universe, i. e. the pantheistic God, *must* do what we do. All that happens does so necessarily, and it would be preposterous to speak of moral obligations or of good and bad actions, if we could not help doing what we did whether good or bad."

Mr. Miles: "Do you see how these consequences resemble those of the materialistic view? If we are determined to do what we do as parts of the God of pantheism, no one can hold us responsible for our actions. Moral qualities would be of no more value than a pretty face or a sweet voice. And personal immortality? Absolutely impossible! We shall submerge into that great universe which is God, and *we*, although we remain parts of God, are no more. Nirvana!

"Personal immortality and pantheism exclude each other entirely."

Frank: "Now I understand why you insisted the other day upon giving the seemingly unnecessary evidence of our being persons. 'If we think of God as impersonal, we find in Him the first cause of the *unconscious* world, but *personally* we would float in the air.'¹ Since *we* are persons, *God must* be a supreme and *personal* being above the creation as well as immanent, thus securing the possibility of *personal* immortality."

Mr. Miles: "Right here you may add that, since *we* are moral beings, *God must* be He who *personifies* the ideal moral standard whose voice finds an echo in our human conscience. 'Why do men call sobriety, chastity, probity and veracity virtues, and designate their opposites, vices? Why do men vie with each other in the

¹ Gutberlet, Der Kampf um die Seele, p. 362 f.

practise of virtue and the avoidance of vice? They agree that one ennobles and the other debases. It is evident that we glean the idea of good and evil from a standard of morality. As the standard of morality must be perfect, and as perfection cannot exist in finite creation, we must conclude that there is a Supreme Being whose perfections form the criterion of virtue and vice.¹ This Being, however, must be personal, for if an impersonal God, without self-consciousness of course, could not very well produce self-conscious beings, how could a non-moral, and therefore impersonal, God produce personal beings with moral qualities?

"Our self-consciousness therefore postulates a *personal* God, and our conscience postulates a *good and personal* God."

Frank: "Let me repeat that! 'Our self-consciousness postulates a *personal* God, and our conscience postulates a *good and personal* God.' This conclusion seems to be just. But how do pantheists avoid it?"

Mr. Miles: "By ignoring it. We could deny God only by denying our own self-consciousness and conscience."

Frank: "I suppose people will do nothing like that."

Mr. Miles: "Indeed they won't; and pantheists least of all."

Frank: "But isn't that rather illogical?"

Mr. Miles: "Of course it is! Pantheism is illogical even in its fundamental principles when building conclusions upon the mere assumption of a general substance. Whether this conception of God as a general substance is right or wrong does not worry Spinoza and his followers.

¹ McGrady, *Mistakes of Ingersoll*, p. 88.

If they would take the trouble to find this out first they might detect it to be existing only in their own subjective minds without a guarantee of its objective reality.

"Ask a pantheist whether God can be thought of as apart from the universe, and he will answer: 'No.' Ask him further where the world, that is, their God, has come from, and he will say: 'It is there and always was.' Now ask him where the produced nature came from, and he tells you: 'From producing nature;' and if you then would like to know where the producing nature came from, he tells you: 'From produced nature.'

"To avoid this merry-go-round of the Spinozists Hegel speaks of the absolute idea that has set the world, while it actually becomes only real *in* the world. How, then, can it set itself? Only a personal, self-conscious being can set himself or the world, and the idea of the absolute cannot be conceived unless the absolute is something else but mere substance. 'Nature is not His (God's) body in the sense that He is confined to nature. Nature is His body, in the sense that *in* nature we see Him who is *above* nature and in whom at the same time all things consist.' ¹

"A refutation of pantheism, however, is not yet a positive proof of a personal God. Such proof we find in the study of Kosmology when we see the great designer manifest himself not blindly in a chaos, but most rationally in a beautiful universe with visible objects and ends like a printer who sets his types not perchance, but with the end in view of printing not a lot of blindly mixed letters, but words and sentences of reasonable import and meaning.

"Mr. James Lane Allen, in his book 'The Reign of

¹ Strong, The Great Poets and their Theology, p. 428.

Law' (p. 320 f.), causes David to say that 'the blue of the sky, the colors of the clouds, the great sunsets, would all have been so, had Man never been born. The earth's springs of drinking water, refreshing showers, the rainbow on the cloud,—they would have been the same, had no human being ever stood on this planet to claim them for ages as the signs of providence and of covenant.'

"It might be so, to be sure! Yet I cannot help asking: Would it really be so, if God had not planned it, designed it, for *some one*?

"The reign of law postulates it, you say?—Well, does not the same reign of law, visible in the universe, postulate it for *some one*? Or could you even speak of a reign of law if there were no lawgiver whose reign the law of reign reveals to *some one*?

"Even this is what Mr. Allen, or David for him, I presume, expresses himself when saying (p. 295): 'God's reign is the Reign of Law. He, Himself, is the author of the Law that we should seek Him.' *That we should seek Him*, mind you!

"This statement, no doubt, makes the concession that the reign of law, as apparent in the universe, is enacted *for man* 'that we should seek Him,' and this is exactly what Paul means when saying: 'That which may be known of God is manifest in men; for God hath showed it unto them' (Rom. 1:19), or what Goethe expresses in the words: 'The conviction rushes upon our minds that a great creating and ruling Being conceals Himself behind nature, so to speak, in order to make Himself comprehensible unto us.'¹

"This evidence of design, 'that we should seek Him,' is discussed by Mr. William Larminie, an English histori-

¹ Dichtung und Wahrheit, Part I.

cal student in 'The Contemporary Review' (Sept., 1900). At the end of his article he says: 'The waters which the bark of human civilization has traversed have abounded in narrow and winding passages. When we hear that a ship, on a given day, has left the shore of Britain for a port on Indian or Pacific seas, and a few weeks afterward that it has reached its destination, we know what is implied. We know that the ship has been driven by steam, that it has been steered carefully and with assured skill over Biscayan waves, through Gibraltar Straits, along the wide Mediterranean waters, that it has made, with unerring directness, for the narrow Channel dug through the desert sands, has threaded it rapidly, has traversed steadily the long Red Sea, and, emerging at length upon the open ocean, has chosen over the pathless the one straight path which will lead it to Bombay, or Calcutta, or Melbourne. If it be possible for us to believe that a ship without steam, without rudder, or without pilot, could accomplish such a voyage in equal time, or in any time, we may likewise hold it probable that the bark of human civilization has sailed so far in safety on its tortuous and dangerous course, without knowledge, without choice, and without guide.'

"This is the evidence of design in history which points to a great designer who must be personal and whose intelligence must be *above* the world he rules. Still more striking, however, is the moral and religious evidence in the face of which pantheism is absolutely powerless. We have seen already how our conscience postulates a personal moral standard. That categorical imperative which manifests itself as a moral law in our own conscience points to a personal lawgiver whose will must be absolute. Thus only we can explain the fact that we feel bound

to obey the moral law even in opposition to our inclinations.

"Pantheists may tell you this obligation is involved in the moral constitution of the world : but where does this moral constitution come from ? Just because it is real we have to acknowledge a self-conscious author as its personal creator and ruler. But even if the universe could exist without God as the author and director of the world generally and the moral law especially, how would this universe manage not only to implant us with a moral law, but to keep up its authority ? No law of our state would have the power of compelling us to respect it, if there were no *persons* behind the law with the authority to enforce it. Likewise men would care little about that moral law termed by Kant 'the categorical imperative,' if this law were merely evolved from a moral constitution of the world instead of being the absolute expression of a personal and divine lawgiver. Only a *personal* will can govern *personal* beings. If *we* are persons, *God* must be personal."

Frank : "This is indeed the argument which will induce me to abandon pantheism."

Mr. Miles : "In 'The Evangelist' of March 15, 1900, Mrs. Stetson, in an article on Christian Science, refutes every claim of pantheism since the Creator cannot be confirmed in that which He creates. In this she is most decidedly correct. In the same article, however, she denies God's personality on the ground of His omnipotence, omniscience and omnipresence. She refers to the statement of Jesus that 'God is Spirit.' Of course He is ! But does that exclude His personality ? Is not every spirit a person ? Matter is certainly not a sign of personality. I cannot see why God should be impersonal on

account of His being Spirit? I should rather say that God, because He *is* Spirit, *must* be personal, and repeat: 'Only a *personal* will can govern *personal* beings.' "

Frank: "This is the same conclusion to which I came after having read that article in 'The Contemporary Review.' "

Mr. Miles: "I am delighted to see that you are a candid inquirer. It is a pity that so many people boast of their being considered infidels instead of inquiring candidly after the truth. Some are so prejudiced against everything that looks like religion that they won't listen to you unless you keep still and let them do all the talking. If you venture to speak, nevertheless, and give them a nut they cannot crack, they begin talking of all the books they have read, and if that does not convince you they get so excited that you prefer to keep silent—for safety's sake. One of those would-be infidels, instead of responding to my question, had even the boldness to assert that all the greater German poets had been infidels. I begged his pardon for having a different opinion. But when he insisted upon the correctness of his statement I ventured to ask him whether he did not know that Goethe's pantheism did by no means deny the idea of God? He evidently did not like me to perceive his ignorance when I quoted Goethe saying: "I believe God." This is a beautiful, praiseworthy word; but to acknowledge God where and how He reveals Himself is really beatitude on earth.' "¹ Now this would-be infidel talked of Schiller's *Raeuber*. I handed him the book and made him read Moser's words addressed to Franz Moor; then I told him that it is Schiller who says: 'Brethren, in the stars above must a gracious father dwell.' "² Then I quoted from Schiller's

¹ Sprueche in Prosa, Siebente Abteilung.

² An die Freude.

'Drei Worte des Glaubens,' the third stanza : 'Und ein Gott ist, ein heiliger Wille lebt, Wie auch der menschliche wanke, etc.,' very much to the discomfiture of the free-thinker, who now referred to Lessing as that poet who had expressed himself more clearly. But when I told him that it was Lessing who wrote : 'He who denies God must deny himself. God is, if I am. He is to be separated from me, not I from Him,' he fairly jumped up and off he went.

"This is only one experience out of many. Notwithstanding this, however, there are some honest men who really would accept the truth if they were to hear it."

Frank : "But why don't they inquire?"

Mr. Miles : "Why didn't you?"

Frank looked rather downcast when the minister continued : "As a rule such men like a certain Mr. Frank Verace consider themselves a great deal wiser than those black-coats who are too narrow-minded to take real interest in candid inquiries, or who preach merely in order to make a living. There are others, however, who could and would give gladly all the information an inquirer might ask for; but these are classified among the black-coats at large, and thus it happens that the truth is rejected on account of some objectionable representatives. There are thousands who think as you did, and this is the very reason why we clergymen are comparatively seldom consulted by candid inquirers."

Frank : "But I did ask my old minister about evolution, and he——"

Mr. Miles : "I know, I know! There are clergymen who are so self-conceited that they have no room in their

¹ Fragmente, Aus einem Gedichte ueber die menschliche Glueckseligkeit.

narrow heads for another man's opinion, or who are cruel enough to ridicule independent research ; for example, that one of whom Mr. Allen in his 'Reign of Law' has given a striking picture. And to be frank, there are others who are actually ignorant about the most vital questions of modern doubt in religious matters. Such men, of course do more harm than good when it comes to arguing with a candid seeker of truth. And, moreover, if they act for instance like that deacon in 'David Harum,' or like the Rector in 'Richard Carvel,' we need not wonder that many honest men think rather slightly of the clergy in the whole.

"However, if one well gives no water, a thirsty man will certainly look for another, or it will be his own fault if his thirst is not quenched.

"But let us resume our discourse, which led us to the conclusion that pantheism as well as materialism failed to prove that there is *no* God. Pantheism does not pretend to do so, and with regard to its conception of a merely immanent God, we have seen that it is unable to explain the origin of the universe.

"In opposition to this view is Deism. It holds a merely transcendental God who created the world and set it in motion, but since then did not care what became of it. But if the God of pantheism is like Kronos who eats up his own children by having them merged in the universe before they could satisfactorily realize the purpose of their existence, the God of deism is like Pandora who sets them into existence without being able to control them, reminding us of Goethe's Zauberlehrling who made laws he could not take back. 'The defect of deism,' says Upton, 'is that on the human side it treats all men as isolated individuals, forgetful of the immanent divine

nature that interrelates them and in a measure unifies them, and that on the divine side it separates man from God and makes the relation between them a purely external one.”¹

Frank : “ It is strange how these different views contradict each other. In one point, however, they seem to agree : abolition of moral obligation.”

Mr. Miles : “ And this is the most important reason why I have dwelt on this subject so long. For if we are immortal,—and that is what I am going to prove,—what good would it do us if there would be no God to compensate us for our sorrow and grief and to deal justly with those whose immorality and wickedness caused them to prey upon their fellow-men ? Just because I am going to speak of our immortal destination it is necessary to state that, as Schiller says, ‘ There is a God to compensate and punish,’ or as Dickens puts it, ‘ It is not on earth that Heaven’s justice ends,’² in short to demonstrate that *Theism* is the only conception of God that can really satisfy the postulates of our self-consciousness and of our conscience.”

Frank : “ It seems to me that this is also the only conception of God which could imply our personal immortality.”

Mr. Miles : “ So it does. But even apart from theism personal immortality can be proven by spiritualism.”

Here Frank gave a start.

“ Do you really, as a minister, believe in those ghost-stories ? ”

Mr. Miles : “ Call those manifestations as you may, I

¹Quoted in Dr. Strong’s *The Great Poets and their Theology*, p. 337.

²The Old Curiosity Shop, Chap. LXXI.

honestly cannot help believing some of them. Just because I am a minister preaching immortality all the year round, I must not deal lightly with proven facts or even ridicule them as many prejudiced people choose to do. 'Sit down before facts,' says Huxley, 'as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.'¹

"I do not say that *I* need manifestations from the other world in order to believe Christ's teaching with regard to our immortal destination, but *there are* people who cannot be convinced unless they get this kind of evidence. Since such evidence does really exist I do not see why I should not make use of it, if by so doing I can induce a person to no longer distrust the statements of Jesus Christ Himself.

"But before we come to deal with the spiritualistic evidence of the continuity of existence after our departure from the physical body, I shall have to consider the subject of immortality from some other points of view, and next time shall begin by speaking of the *probability* of our immortal existence."

¹Literary Digest, Jan. 5, 1901, p. 15.

IX.

IS DEATH THE LAST FINAL SLEEP ?

WHEN Frank reached home that night he found a note from Clara informing him that Dick had suddenly been taken with a very serious illness. The doctor had given him up.

Frank hurried off, but his mind was so upset that he could not conceive a clear thought. What had befallen his boy so suddenly? Was he going to lose him? He had grown to love the little chap as if he had been his own child. Not only had he found him, but he had undergone such experiences as to make the child all the more dear to him. Not only had he to change his lodgings, but had found it a hard task at first to convert Clara's parents to his views with regard to the little stranger. Not until the bright little fellow's cute eyes and dimpled cheeks had spoken for themselves did they consent to have the newcomer join their family. Then, however, they had grown so fond of him that they would not even give him up to Frank. And now? Would they have to lose their merry sunbeam so soon?

When Frank approached the little patient's bed he found him in a high fever. For an hour or so Dick had been entirely unconscious of his surroundings. He was breathing rapidly; his cheeks were red and hot; his eyes looked dim and glassy.

Frank felt a pang in his heart. He loved the boy

better than he had been conscious of. "Dick, my boy," he exclaimed in a tremulous voice, "what is the matter? Don't you know me, Dick? Just look at me, won't you?"

The little chap's look brightened up with a sudden flash. He raised his arms and with a feeble voice said, as he often had done of late: "Pap—;" then his head sunk back into the pillow, his hands fell down on the quilt, his eyelids closed as if for a long rest and his features became white like marble, expressing, however, a calmness of such divine beauty and sweet peace that all were silent as if afraid to disturb this sublime slumber.

X.

LOVE WITHOUT END.

THIS time Frank returned from the cemetery with an altogether different sensation. In his address the Rev. H. Miles had dwelt on the possibility and probability of meeting again in a more beautiful mansion than our present abode, and then had proceeded to show that this possibility is not only probable but necessarily real by referring to the moral constitution of this world that answers a higher purpose and design. "Every creature on our earth fulfils its destination in this world ; man alone has no final object here below. Man's destination cannot be confined to this world, but must be looked for in another sphere. Especially a child which cannot realize any visible end nor any rational design of its earthly existence must necessarily continue to exist in order to answer the purpose of that moral constitution we perceive to be wise in its manifestation, revealing its heavenly designer. If then our final destination does not reach its aim while we live in our physical body, it must necessarily do so apart from this body if the laws of nature postulate any design at all. This continuity of existence, however, implies evolution toward still higher aims ; of its very fact, however, Jesus Christ assures us even when speaking of the many mansions in His Father's house. Jesus has never been known to have said anything untrue, therefore the conclusion that our desti-

nation must be transcendental is backed up by a witness whose testimony certainly outweighs that of men, none of which honestly could ask: 'Which of you convinceth me of sin?'

"If then our destination is transcendental we certainly shall meet again in yonder land the reality of which has been peremptorily demanded by all ages."

This was briefly what the minister had said, and Frank could not feel but thankful for the hope he had gathered from this consoling prospect. To meet his little boy again under circumstances that would guarantee a further evolution toward eternal felicity was an almost unavoidable postulate if the conception of the moral constitution of the universe should be more than a mere fantastical imagination. Since this, however, was not so, and Frank knew it to be an unquestionable fact, his hope in immortality became a certainty even before the minister had had the chance to converse with him on that subject.

"How different it is to-day," said Frank, while the carriage turned into the main road leading back to the city. "Do you remember the drive we had some months ago?"

"Indeed I do," replied the minister. "And do you recall the—but——"

Frank: "Don't be afraid to say what you have in your mind. I am too greatly indebted to you, to take any offense in your reminding me of the past."

Mr. Miles: "Never mind the past now! Let us rather look forward and think how cruel God would be if He had endowed us with the longing desire to love and then to rob us forever of those we so dearly love. I myself would rebel against such a God who could delight by be-

stowing unto us gifts which would be worse than the torments of Tantalus."

Frank: "If such a God were the author of the moral constitution of the universe He would certainly not be very consistent."

Mr. Miles: "I am glad you draw this conclusion yourself. Indeed it would be inconsistent with the design of which we perceive so innumerable manifestations in the universe to leave no room for any higher development of our individual potentialities in a future existence. If there were no object for our eyes we would not have any. The visible light, the audible sound, the odorous scent, are postulates for our adequate appropriate organs. Superior wisdom has it thus arranged. If we are organized to see, to hear, etc., and our physical organs are not disappointed in finding appropriate objects, how much more must a sublime wisdom have taken care to supply the proper objects for the far superior psychical demands of men. It is a very significant sentence of Goethe's:

'Waer' nicht das Auge sonnenhaft,
Nie koennt' die Sonne es erblicken;
Laeg' nicht in uns des Gottes Kraft,
Wie koennt' uns goettliches entzuecken?'

"You remember that our self-consciousness postulates a supreme personal being and that our moral constitution postulates a sublime moral being. If this conclusion is accepted, how would it be to draw the inference that our inclination to love implies the existence of an adequate object?"

Frank: "This even seems to be a law of nature, if I may use this expression."

Mr. Miles: "Very well then! If this holds good, may

I now ask you whether you have ceased to love your little boy since he is gone?"

Frank: "Why, no! I love him still and think I'll never stop loving him."

Mr. Miles: "That's natural! And do you know why? Because he is still in existence. He does exist as truly as you and I, though he has left his physical body. His little body was not what you loved; you loved himself, his very soul, and you love him still because he is still an object of your love.

"It seems to be this idea to which Ernest H. Crosby gives expression in his poem entitled 'Love' where he says: 'If you fall at my side, I know that you will still be walking by me. If I fall myself, I shall only be the closer to you. Why then should we be anxious, when we may live where there is neither Separation nor Death? Love on a lower plane is but a brief illusion.'

"Browning says that 'love now will be love evermore,' and Dr. Strong remarks, when speaking of him: 'This poet of the soul found love a guarantee for immortality.' 'If we still love those we lose,' asks Thackeray, 'can we altogether lose those we love? Love must grow with our growth, both here and hereafter, or, as Tennyson says:

'Regret is dead, but love is more
Than in the summers that have flown,
For I myself with these have grown
To something greater than before.'

"If your boy were not living, though apart from his earthly frame, you would stop loving him, for he would cease to exist as an object for that higher organ of your

¹ The Great Poets and their Theology, p. 444.

² Ibid., p. 475.

soul which manifests itself as love. But you love him still; not the little body in the grave, but himself, and this you could not do unless his existence were real. He is the real object of the longing of your soul as truly as light is the real object of the eye though it were night. Even to become blind does not mean that light ceases to exist; and for you separation from your boy does not mean the end of his existence. He is the object of your love still."

Frank: "So he is, and so he will be forever."

Mr. Miles: "If people are apt to believe Darwin's theory that the mere wish to see, even if not conscious, could evolve the material eye, how much more ought one to believe that the wish to obtain the object of our higher inclination will be realized some day."

Frank: "Indeed, our love for our deceased friends would cease to exist if we did only love their bodies. Since we love themselves, their souls and not their bodies, our love continues beyond the visible, and this implies the reality of the object or person we love. Our real life cannot be that of the body, but of the soul, and thus it actually takes place in the spiritual, and not in the material world. The world of thought is what composes our real life, and what we think constitutes our personality."

Mr. Miles: "Even so! And if the world of thought amounts to what we really are, not bodies, but souls, why should one's real self, one's personality, one's soul, perish with the body, since it is not at all identical with, but absolutely superior to this body?"

Here the carriage stopped. The Rev. H. Miles bade his companion a cordial farewell, and Frank promised to come around the following Monday.

XI.

BELIEF IN IMMORTALITY, UNIVERSAL.

WHAT a comfort it was to Frank Verace to have the hope of being united some day again to those he loved still after they had departed for an abode in the spiritual world. How different it was now from the time when he believed physical death to be the end of all personal life. The consolation of the thought that separation from his dear ones was to be only temporal was like balm to his soul. He felt it almost a duty to communicate to his fellow-men the experience he had made. To do so would really mean glad tidings to millions of men who were still without hope. The thought struck him to publish his experiences for the comfort and benefit of others as being the means of exerting altruism in a more far-reaching way than he could do otherwise.

When he suggested this idea to the Rev. H. Miles this gentleman expressed himself very favorably, although a book of this line might not satisfy the so-called scientific demands of some scholars.

"It may be," replied Frank, "that objections are made not only with regard to the power of argumentation, but even to the demonstrability of several assertions, not to mention the deficiency of the logical arrangement of the arguments; but should considerations like these deter me from being obedient to the categorical imperative, the sense of duty? Should I withhold my sincere convic-

tions from my fellow-men for fear of perhaps being ridiculed by some, whilst on the other hand they may bring comfort and joy to many others? Altruism lacks all virtue unless it manifests itself regardless of the consequences."

Mr. Miles : " If you are resolved to bear them, all right. A book of plain talk to plain people may do more good than a tiresome scientific argumentation."

Frank : " This is exactly what I thought. No doubt there are excellent books on the question of immortality, but they are usually written in such a learned way and interlarded with such highly scientific conundrums that a great number of people think on that subject like the old Scotch ' leddy ' who greatly praised the sermon she had heard by a divine of great reputation, and when asked whether she had understood all the bishop had said replied, not a little proud of her bishop's learning : ' Understood him? Nae, sir, I wouldn't ha' the assumption.' "

The minister's benevolent smile gave Frank the assurance that he had hit the nail on the head, therefore he asked him to continue his last week's discourse, since he now intended to collect more material for " his book."

To this the Rev. H. Miles readily complied and began :
" I told you that immortality is now established as a fact by the manifestations of the spirit-world. The evidence furnished by scholars who have investigated these manifestations is above question. I do not see any reason to prevent me from making use of it as a most powerful argument in favor of our personal continuity of existence after our physical death. Before dealing with this argument, however, I will refer to others which are by no means as insignificant as they are often said to be.

"To-night I shall speak of the so-called historical evidence drawn from the general belief of all nations at all times: *Semper, ubique, et ab omnibus*. This belief standing alone will not be of a convincing power, but combined with other arguments to be referred to later on it will prove to be of considerably more value than it is generally thought to have.

"This universal belief is deposited in the literature of all ages. When Sargon the Great ruled over the Akkadians, 3,800 years before Christ, a prayer to the 'Mediator' was chanted already containing the words: 'Generator who bringest back *the dead to life!*' If these ancestors of Abraham already believed in immortality we need not be surprised to find this belief in the most ancient records of the Hebrews. It is certainly true that before the exile they believed in one place only for the dead where the righteous as well as the wicked resided; but we must not overlook that the righteous had the hope of a future deliverance from the Sheol or the kingdom of the dead.

"The belief in immortality is not very clearly expressed in the books of Moses, yet it must have been held. You remember the promise of numerous descendants that Abraham received. Supposing he had not believed in personal immortality, what benefit would that promise have been to him? Would you for instance rejoice in a promise of a large posterity if you were not going to see it realized? I suppose Abraham would have cared very little about such a promise if he had not believed in an immortality that would enable him to see his seed as numerous as the stars in heaven.

"The taking away of Enoch implied this belief. The Mosaic law prohibits consulting with familiar spirits, and

calls the necromancer, the consulter of the dead, an abomination unto the Lord,¹ which, of course, could not be done unless the belief in immortality was a fact. The appearance of Samuel's spirit leaves no doubt about such a belief, and the same inference may be drawn from the words of Naomi : ' Blessed be Boaz of the Lord, who hath not left off his kindness to the living and to the dead.'² Dr. Cassel remarks rightly that this passage had no sense unless it implied the belief in immortality.

"True, there were Sadducees even then who did not believe in the continuity of existence after physical death as there are Sadducees now who do the very same thing. But the opinion of a few is certainly not the general belief of a nation. When we read in Ps. 16:10 and Ps. 49:15 of the hope not to be left in Sheol, or in Isaiah of the dead speaking to the deceased King of Babylon, or in Daniel of a resurrection of the dead either to everlasting life or to shame and everlasting punishment, we shall have to admit that the general belief of personal immortality was prevailing among the Hebrews.

"Likewise this belief was predominant in the other nations. Think of the mummies of the Egyptians, and read their 'Book of the Dead,' literally, 'Book of the *peri em hru*,' that is, of the 'coming forth by day.' There are fragments of another sacred book called *Shait en Sensen*, or 'Breaths of Life,' which consisted of thoughts on immortality. Here is a quotation :

'Hail to thee, departed one!
Thine individuality is forever;
Thy soul doth breathe for ever and ever.'³

¹ Dent. 18:10-12.

² Ruth 2:20.

³ Burrell, Religions of the World, p. 39.

" Compare some of the Babylonian cylinders contemporaries in pre-Homeric Greece and P think of the practise of ancient nations to rever dead by offerings, and even sacrificing human v their graves, slaves sent to the other world to s masters in the life beyond ; think of the Romans, and even the Indians sacrificing favorite hor birds, etc., on the graves of their masters; thi Norseman's Valhalla and Niflheim, of the hea hells of the Persians, and of the isles of the bl Elysium and the Tartaros of the Greeks,¹ and not but admit a general belief in the life hereaft

" The Norseman believed in a future life. I called *Heimgang*, or home-going. Their supre Al-Fadir, that is, the Father of all, 'gave ma that shall never perish, though his body be re dust.'¹ The creed of Brahmanism starts: 'T sempiternal; that is, pre-existent and immortal.' trianism holds that 'the body dies, but the Fravashi, lives on for ever and ever.'³

" The Chinese reverence their dead; the Al sacrifice their slaves to the dead; the Hind their women; the Mohammedans, the Indians, t tribes of Borneo and other islands and countri the peoples have their ceremonies linking th belief in a life hereafter. This is so generally thorough investigation did not find one single t out it.

" Let us ransack the literature of ancient an times, and we shall find that not only the wisest

¹ Homer, *Odyssey* XI.

² Burrell, *Religions of the World*, pp. 221, 202.

³ *Ib.*, p. 108.

⁴ *Ib.*, p. 81.

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the best men of all ages shared this belief. The words of Socrates recorded by Plato need only be mentioned in order to be valued in this respect. Tacitus, when saying that 'Thræsea was speculating on the nature of the soul and on the separation of the spirit from the body'; Cicero, when saying: 'There is, I know not how, in the minds of men a certain presage of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls'; Virgil, when expressing his belief in an Elysium; and thousands of others contribute to this historical evidence, and modern poets do not fall short of it, either. Valuable material will be found in Dr. Strong's book, 'The Great Poets and their Theology,' where Tennyson is quoted to say:

'Let him, the wiser man who springs
Hereafter, up from childhood shape
His action like the greater ape;
But I was born to better things.'¹

and Browning:

'Pleasure must succeed to pleasure, else past pleasure turns to pain;
And this first life claims a second, else I count its good no gain';

or when he asks:

'Must in death your daylight vanish?
My sun sets to rise again.'²

"Dr. Savage, in 'Life Beyond Death,' quotes mainly English and French authors, who all agree on that subject. Hillis, in 'Foretokens of Immortality,' gives us pre-eminently the names of prominent English and American scientists whose words bear witness to immortality; but

¹ Strong, *The Great Poets and their Theology*, p. 491.

² *Ibid.*, p. 444.

German literature likewise leaves no doubt as to this belief.

"Schiller claims a higher destination of mankind. 'That which the inner voice reveals does not deceive the hoping soul.' In 'Thekla,' he leaves no doubt of his belief in a meeting again at a place 'where tears will be shed no more.'

"And Goethe? 'Man would not be the most noble on this globe, if he were not too noble for it.' In a poem to Frau v. Stein, he even dwells on the probability of pre-existence:

'Sag', was will das Schicksal uns bereiten?
Sag', wie band es uns so rein genau?
Ach! du warst in abgelebten Zeiten
Meine Schwester oder meine Frau.
Kannstest jeden Zug in meinem Wesen,
Spaehstest, wie die reinste Nerve klingt,
Konntest mich mit einem Blicke lesen,
Den so schwer ein sterblich' Aug' durchdringt.'

"He teaches immortality also in the form of transmigration of souls:

'Des Menschen Seele gleicht dem Wasser:
Vom Himmel kommt es,
Zum Himmel steigt es,
Und wieder nieder
Zur Erde muss es, ewig wechselnd.'

"He believes Wieding to be still existing by addressing him: 'Accept, deceased friend, our thanks for what thou hast done and suffered.' To Zelter he wrote: 'Let us continue our work till one of us, before or after the other, returns to ether at the summons of the World-Spirit. Then may the Eternal not refuse us new activities analogous to those wherein we have here been

tested'; and in reply to a letter from Augusta von Stolberg, urging him to turn his mind to God, he wrote : ' Let us go on, not caring too anxiously for the future. In our Father's kingdom there are many provinces, and since He has given us here so fair a dwelling, He will doubtless take good care of us both in our future state of existence. There perhaps we shall understand each other better, and therefore shall love each other more.'

"Goethe's belief in immortality is still more conspicuous in his word: 'No being can become annihilation.' And if you remember how love cannot exist without the anticipation of an adequate object you will understand what he means by saying: 'When our descendants mourn, then our love will last.'

"One more quotation from this poet will suffice. It is where Mignon sings:

'So lasst mich scheinen, bis ich werde,
Zieht mir das weisse Kleid nicht aus!
Ich eile von der schoenen Erde
Hinab in jenes feste Haus.
Dort ruh ich eine kleine Stille,
Dann oeffnet sich der frische Blick;
Ich lasse dann die reine Huelle,
Den Guertel und den Kranz zurueck.
Und jene himmlischen Gestalten,
Sie fragen nicht nach Mann und Weib,
Und keine Kleider, keine Falten
Umgeben den verklaerten Leib.'

"There are of course passages in Goethe's works that are somewhat inconsistent with those quoted: nevertheless the above quotations do not only show that he believed in post-, but even in pre-existence of the human soul. And this belief is a fact notwithstanding its pantheistic shade.

“From Lessing let me quote :

‘Oh nahe dich, erwünschte Zeit,
Wo ich, frei von der Last der Erde,
In wachsender Glueckseligkeit
Einst bess're Welten sehen werde.
Gedanken ! fliehet nur voran !
Verirrt euch in den weiten Sphaeren,
Bis ich euch selber folgen kann,’ etc.¹

“A more explicit statement in favor of the belief in personal immortality could scarcely be found, unless in another passage from the same poet :

‘Vielleicht—noch ehe du dein Gluecke wirst gewöhnen,
Noch ehe du es durchempfunden hast—
Fliehet einer von uns nach in die verklaerten Zonen,
Fuer dich ein alter Freund und dort ein neuer Gast.’²

“In his treatise on ‘Education of Mankind’ Lessing says : ‘It was time that another true life after the present one should influence our actions,’ and then he calls Christ the first reliable practical teacher of immortality. Like Goethe he holds that every individual could have lived in this world more than once and asks why we should not return as often as new knowledge could be acquired? His treatise closes with the question : ‘Does not all eternity belong to me?’

“Herder and Klopstock, both the Schlegels, Platen, Lenau, even Heine, shared this belief in man’s immortal destination, and the sweet chants of Fontane, Novalis, Geibel, Gerock, Sturm and their equals will certainly contribute more to the elevation of mankind than the ominous croaking of Nietzsche and his kind.

“I once spoke to a lady on that subject who consid-

¹ Die lehrende Astronomie.

² Der Tod eines Freundes.

ered herself very familiar with German literature and science. She was rather vexed when I told her that Kant, Humboldt, Fichte, Schelling, Lotze, Carus, Weisse, Perty and many other philosophers as well as poets believed in personal immortality. She did not know that Schelling had given up his pantheistic idea of God and substituted a *positive* philosophy acknowledging God to be transcendent and immanent at once. She did not know a good many things anyway, and instead of confessing her ignorance she was rather displeased when I read to her from a letter of Schelling the following passage: 'If the certainty of a future reunion of sympathizing souls were wanting in anything it would only need the death of a beloved person to raise it to the highest vivacity.'

"The last words in Schiller's 'Jungfrau von Orleans': 'Short is the pain, eternal is the joy,' express the hope of too many to be untrue. When a man like Bismarck says that 'he believes in the immortal existence of the soul from the bottom of his heart,' that 'death is the gate to life' and that 'the life is without value if physical death were the end of it,' then I hope to be justified by holding *this* to be rather the belief of those whom Bismarck made a nation than the assertion of individuals who are more than fond of tearing down the sublime into the dust.

"Like Bismarck's words those of Lincoln, Gladstone or Washington seem to me a more significant expression of their nations' general belief than those of men who would wipe out of existence the moral difference between a hero and a coward.

"The universal belief in immortality is a postulate of the welfare of mankind. Nobody can explain how it came into existence. All we know is that it *does* exist.

The inexplicableness of its origin leads to the conjecture of its primordial existence in mankind, and if this is true, intuition is more of a proof than is generally admitted."

Frank had been listening with much attention. Whence it came, this universal belief in immortality, he could not tell. He also knew that mankind as a whole held this belief and proclaimed it by the sepulchers on the tombs of all ages. It would be unreasonable to reject its argumentative force on account of a few individual exceptions. Even in the literature of fiction it found its expression. "The predilection for novels proves that the scenes of this world do not satisfy the ideal of our soul."¹ "I have lived, and we all have lived, in the absurd assurance that we are the masters of our life, that is given us for our pleasure. And yet this is evidently absurd. If we are sent here, it is by some one's will, and for some purpose. We are born and live for our own joy, yet it is clear that we are as uneasy as the workman who has failed to carry out the will of his master. And the will of the master is expressed in the words of Christ."²

When Frank had put his idea into words, the minister resumed:

"A revival of ethical motives in fiction is taking place in opposition to the materialistic tendency to be found in the works of Zola and some recent German writers, and we have reason to hope in the success of a literary departure that follows the steps of authors who more or less represent the ethical belief of their times. Such a reaction will be greatly promoted by that which has set in already among the prominent thinkers of our age. Let me give you one instance out of many similar ones.

¹ Weber, *Demokritos*, Vol. VI., III.

² Tolstoy, *Resurrection*,

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"Felix Adler, not very long ago, denied the possibility of personal immortality. As a member of a Society for Ethical Culture, however, he had to acknowledge higher moral claims of mankind, and finally declared in the presence of a large audience in Chicago that the materialistic theory will come to nothing since immortality can only be conceived of as the personal and self-conscious continued existence of man.

"This change of opinion does him much credit. Bismarck says of such men : 'I consider it manly and honest to confess one's error. It is unmanly to reproach a man for abandoning his erroneous view.'

"If you, Mr. Verace, are about to adopt a view which in the eyes of those who have only seen the one side of it is considered to be wrong, remember that word of Bismarck's and have the courage to endure the mockery of men whose friendship could never be of the same comfort to you as the consoling voice of a good conscience."

Frank : "It strikes me forcibly that generally the best men among the wise held the belief in immortality, or at least did not deny it, whilst the universality of this belief proves to be of more value to me than I expected."

Mr. Miles : "I am glad to hear that you concede some demonstrative force to my argumentation. The belief of all ages in immortality is of course not absolutely conclusive evidence, but it will not fail to be so in connection with other arguments drawn from our rational and moral disposition which will engage our attention the next time."

XII.

WHAT TOMBSTONES SAY.

THE business in which Frank was engaged had changed hands. The new proprietor employed his own relatives ; Frank therefore was not employed any longer. Although he had a considerable bank account his plans were partly upset and he thought it wise to postpone his marriage still longer than he had done already on account of Dick's memory, until he could secure another position or start a business of his own.

The Hills did not seem to like this very much, since they were so comfortably situated that the young couple would have no need of an income of their own. Frank, however, did not wish to be dependent in any way on the fortune of his intended father-in-law, and Clara respected him all the more because of this resolution.

One afternoon they all drove out to visit little Dick's grave. On this occasion Mr. Hill proposed to become the silent partner of Frank in case a favorable opportunity should turn up. Since Frank had no reason to decline this offer a mutual consent was agreed upon.

When the party had reached the cemetery they decided to have a plain slab put on Dick's grave bearing his name, the date of his death and the words : " Au revoir ! "

" If I am not mistaken," said Mr. Hill, " it was Renan who had this epitaph chiseled on the tombstone of his deceased sister."

"Renan?" asked Frank in surprise; "the same Renan who denied the resurrection of Jesus Christ?"

"I am almost certain that it was he," replied Mr. Hill. "But even if I am mistaken I cannot but think him very inconsistent when denying the immortality of the soul in the very same book he dedicates to the pure soul of his departed sister resting in God's bosom."

"When in Europe in 1897 I read a poem entitled 'Der Philosoph,' which I liked so well that I copied it. Here it is:

'Es war einst ein Professor,
Der lehrte Philosophie.
Er fand fuer Alles und Jedes
Die klarste Theorie.

'Nur an die unsterbliche Seele
Hat er nie und nimmer geglaubt;
Wollt' einer ihn ueberzeugen,
So schuettelte er sein Haupt.

'Von alten und jungen Meistern
Citirte er Vielerlei
Und bewies haarscharf einem Jeden,
Wie richtig sein Ausspruch sei.

'Ploetzlich starb seine einzige Tochter,
Wie der Fruelingsmorgen so schoen;
Da liess in den Grabstein er meisseln:
Auf Wiederseh'n!'

A. R.

"The very tombstones reveal the inconsistency of the infidels. Just look around and read the inscriptions. If the great-grandchildren were to judge their ancestors according to these epitaphs they would think them to have been the most pious persons on earth; if, however, they were to judge them from some reliable account of their lives, how different would the judgment be."

"I think it would," said Frank. "There buried on these premises who in their earthly very little for a life hereafter ; yet their epitaph almost unanimously so general a belief in it that we cannot but wonder why this question is so little thought of by many until their time is up."

"And did you not belong to that class of people, Frank ? "

"That is just why I said it. If these tombs speak they would say : 'Live as thou shalt wish when thou must go.' Such a life, however, is lived by many unless they believe in a future of punishment or reward."

"Indeed," replied Mr. Hill, "people may be trifling with truth all along ; but when it comes to lying is not such an easy thing after all. To see all these epitaphs around us were nothing but would be more than assumptuous. Whatever we may have thought and said as long as there is presenting the cup of unclouded joy, in the face lies of self-deception, however fondled and must vanish like a mirage, when truth dawns on the mind with all its convincing force of reality."

Pointing to the flowers Clara and her sister planted on Dick's grave Frank said : "These flowers of our love express our belief in another life ; their blossoms tell our little boy that we love him. Au revoir, my boy ; au revoir ! "

XIII.

MAN'S DISPOSITION POSTULATES EVOLUTION.

THE Rev. H. Miles had promised to speak about man's rational and moral disposition as a reason to believe in a future existence, therefore he began, after Frank had come to see him again :

"It is superfluous to prove that we are rational and moral beings. Nobody, no matter how stupid or vicious he may be, wants to be called a fool or a scoundrel. Even a dunce has a certain pride with regard to his knowledge, and no criminal is without a certain sense of honor.

"Every novel-writer knows that his readers will only be satisfied if those who have been wronged are rewarded for their sufferings, while the wrong-doers must undergo their well-deserved punishment. 'Even-handed justice commends the ingredients of our poisoned chalice to our own lips.'¹ The villain on the stage is always hissed since the public taste holds still to the old moral convention in spite of the slum movement that has been cherished in fiction by a degenerate class of people. The demand for justice is so general even in fiction that most readers would feel unappeased unless this demand is satisfied to their hearts' content. Novels as a rule do satisfy our sense of justice far better than other books, and this is the very reason why these stories of fiction are so gen-

¹ Macbeth, Act I., Scene 7.

erally read and with such real delight. Homer's *Odyssey* gives more satisfaction to the general reader than his *Iliad*, simply because the unwelcome suitors of Penelope meet condign punishment, while Odysseus comes triumphantly by his own. Professor William Cleaver Wilkinson, in his excellent volumes entitled '*Foreign Classics in English*,' calls the third book of the *Iliad* tantalizing. The reason of this let me give in his own words : 'It introduces a duel between Paris, the thief, and Menelaus, the husband of Helen. The reader *rejoices in the justice* of settling the whole miserable business by wager of battle between the two men chiefly concerned, especially as there is a comfortable feeling inspired that effeminate Paris will now get *his deserts* at the hands of manful Menelaus. But at the crisis of the duel, presto, in steps Venus and whisks Paris off to his bedchamber in the palace of Priam. *You feel cheated of your satisfaction*, nearly as much as Menelaus did of his.'

"Thus I consider it for granted that we have a rational and moral disposition. If I venture to say that this disposition implies our future destination I make use of the so-called teleological argument without which the whole evolution theory would come to naught. By the development of its disposition the mineral kingdom serves the vegetable kingdom and thus visibly fulfils its destination. By the development of their dispositions the mineral and vegetable kingdoms serve the animal kingdom and thus visibly fulfil their destination. By the development of their dispositions the mineral, vegetable and animal kingdoms serve the kingdom of rational and moral beings, and thus visibly fulfil their destination. We perceive that the mineral, vegetable and animal kingdoms answer some design, some purpose of existence ; but what is the

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higher kingdom of mankind made for? 'It is the universal festimony of reason and experience that life is too short for man's unfolding. When the mind goes abroad for surveying the universe it comes back with the reflection that the world was built for limiting and ending the body, but for continuing and forever nourishing the mind with the heart and conscience. Not even of the ripest scholar can it be said that reason has touched its limit and exhausted its capacity.'¹

"Would our rational and moral faculties be necessary if our destination were to live in this world only?

"If mere animal life were the purpose of our existence we would be an absolute nuisance. An animal, a plant, even a stone, is good for something: man only would be good for nothing. 'The preparation of this vast world-house, its adornment and furnishing by millions of years of preparatory work, the development under divine guidance of man's intellectual and spiritual forces to the end only that man may live an average of three-and-thirty years, turns the universe into a riddle without any meaning. Has the world architect and artist toiled for nothing? Is man ephemeral, "a bubble that bursts, a vision that fades?" A thousand times nay! answers that new science represented by John Fiske. "I believe in the immortality of the soul," says the scholar, "not in the sense in which I believe in the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."'²

"If we were not made to correspond to some higher design, what then do our higher faculties signify? The divine designer who arranged everything so wisely that

¹ Hillis, *Foretokens of Immortality*, pp. 11, 16, 15.

² Hillis, *Foretokens*, p. 49.

people often talk most admiringly of the wisdom manifested in the laws of nature, would he not be worse than a schoolboy who takes the greatest care in writing out his examination papers and finishes them by throwing his ink-bottle over them?"

Frank: "The natural law of design does indeed exclude such a piece of bungling."

Mr. Miles: "If we perceive a natural law to be effectual in the material world, why not accept it for the spiritual world? If evolution does take place at all, it must do so according to design. If so, why should it stop with physical death? Why should evolution not go on in the spiritual world? 'Evolution,' says Newell Dwight Hillis, 'is unfolding new suggestions and discovering strange analogies and intimations of a life beyond death.' Each step upward, in science as well as in ethics, brings us into contact with a new environment waiting for us. Huxley and Thomas Cooper are said to have preferred hell to annihilation. This shows only how strong the desire of immortality really is. Our self-conscious rational and moral disposition demands development in a most categorical imperative, and history cannot but acknowledge that this development has really been partly accomplished in scores of individuals, finding an adequate expression in the progress of whole nations.

"But what is the visible aim of this evolution?—The final design of everything on our globe is to serve mankind. Man is to subdue the earth and to have dominion over every living thing that moveth upon earth. If this is granted,—and nature teaches it to be so,—why then should man alone be wanting in a perceivable design? It has been said that the design of man is the elevation of mankind. But what then? Supposing it would be the

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design of mankind to keep on evolving as a race, where and what would be the final aim?—Evolution? Evolution cannot be the purpose of evolution. Evolution must have an aim, and if we fail to find this aim in *this* life, we are bound to look for it in a life *hereafter*. 'Herbert Spencer named Romanes as the disciple who had most thoroughly studied the problems of mind from the view-point of evolution, and mentioned John Fiske as the ablest exponent of the general principle of his synthetic philosophy. But Romanes, moving on from higher to higher, came at last to believe that the evolution of the mind involved the final outgrowth of the body and necessitated the casting it off as a physical clog no longer helpful, and John Fiske affirms that immortality is the one mighty goal toward which nature has been working from the very beginning of life.'¹

"Just because there *is* evolution the progress of which grants us glimpses of a most wonderful design, evolution must *continue* in the spiritual world, apart from our material body, since it does not reach its final aim in the visible world. A plant when outgrown has developed *all* its potentialities, man, as a personal being, can never outgrow his potentialities in a material world, since he is not matter, but a living soul, the potentialities of which would contradict the design of their existence if they had no chance of further development under more adequate conditions of environment.

"The Rev. Newell Dwight Hillis arrives at the same conclusion when saying: 'The withheld completions of life ask for immortality. If death is all, then folly is chargeable upon the universe. But if life goes on beyond the grave, physical death ceases to be an absurd

¹ Hillis, *Foretokens*, p. 95.

dity. Many of man's faculties exist in him like unwrapped tools in a box—not even examined, much less named. Three or four of his forty faculties ask threescore years for development—the other latent powers ask an immortal life for growth beyond the grave. In his last essay, which was a study of immortality, Emerson writes : “Man is to live hereafter. That the world is for his education, is the only sane solution of the enigma. The planting of a desire indicates that the gratification of that desire is in the constitution of the creature that feels it. The Creator keeps His word with us all. What I have seen teaches me to trust the Creator for all I have not seen. Will you, with vast pains and care, educate your children to produce a masterpiece and then shoot them down?” Let us believe with the gentle Channing, that for growth the eternal years are ours, and with Tennyson, that man is supported here by the hope that life shall live evermore.’¹

“Just because personal evolution must continue after the departure from the physical body Victor Hugo could say, when going down to the grave, that by all means he had finished his day's work, *but not his life*; and Theodore Parker, for the same reason, on his death-bed, expressed the wish to carry on his work, since he had only half used the powers God had given him.—If Lessing says that Raphael would have become a great artist even if he had been born without hands, what else does he mean than that our potentialities must sooner or later get a chance for development? ‘In this we agree,’ says Goethe in his letters from Switzerland, ‘that in men there are many spiritual faculties which we cannot develop in this life, and which point to a better future, to a harmonious existence.’

¹ Hillis, *Foretokens of Immortality*, pp. 42, 45, 89, 92, 48.

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It is still more remarkable for a man like Goethe to continue : ' We even have the presentiment of bodily potentialities from the development of which we must desist in this life : so it is surely with regard to flying.' His words to Zelter and those in reply to a letter from Augusta von Stolberg have been mentioned already during our last conversation, and if you remember them you will find that they likewise demand a further development of our latent faculties in a life beyond, and his word : ' Man would not be the most noble on this globe, if he were not too noble for it,' points no less to the continued development of personal potentialities."

Here Frank who had made some notes looked up and asked : " Isn't the argument this, that nature would be the most miserable bungler if, under normal conditions of course, she would allow all inferior beings to outgrow their potentialities while she would not know what to do with man ? "

" Exactly," replied the minister. " It is the so-called teleological argument, the argument of design, without which the evolution theory falls entirely to the ground. If Darwin even with regard to the display of the attractions of the males in the presence of the females could say : ' It is incredible that all this should be purposeless,' how much more incredible must it be to believe man's higher faculties purposeless. Man is no Oknos continually braiding a rope of straw without purpose, but rather, to speak with Browning :

' Man is not God, but hath God's end to serve ;
A Master to obey, a Cause to take,
Somewhat to cast off, somewhat to become.' "

¹ Descent of Man, General Summary and Conclusion.

Frank : " Then every evolutionist would be bound to believe in immortality ? "

Mr. Miles : " I do not see how he could avoid it. "

Frank : " But does not evolution claim to have started from matter ? "

Mr. Miles : " What difference would it make ? "

Frank : " Indeed, the argument of design would be the same. But as to evolution, what do you think of it yourself ? "

Mr. Miles : " To be candid, I care very little whether God chose to create man without further preliminaries or by means of endowing protoplasm with the faculties of development. "

Frank : " Would not this dethrone the authority of the biblical account ? "

Mr. Miles : " How so ? This account states simply that God created man without claiming that He did so within twenty-four hours (Gen. 1 : 27), since the periods of creation in His sight are but as one day. When we read that God formed man of the dust of the ground (Gen. 2 : 7) we know by no means how many centuries or how many millenniums elapsed before God breathed the breath of life into the man formed of the dust of the ground. All we do know is that man finally became a living soul, no matter whether God created him by forming protoplasm and endowing it with the faculties of developing mankind, or whether God created man in the twinkling of an eye. All we do know is that man *is* a living soul, hence he must have *become* a living soul *some-time* and *some-how*, since *life* can only come from *life*. While wishing the evidence were the other way Huxley honestly states that the doctrine of Biogenesis, or life only from life, is victorious along the whole line at the present day. And

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Tyndall is compelled to say that life never appeared independently of antecedent life. Where, then, does the first life come from?

"A French savant, M. Henri Constant, holds that the supreme intelligence which rules the world and which we call God is the conscious Ego of the universe and that his thought is objectified *in, for and through* the universe.¹ This idea with different variations and modifications has been held by most philosophers of all ages. God is the source of all life, and it matters little whether He created protoplasm and endowed it with all the potentialities of evolution, or whether He created the whole animal kingdom right away."

Frank : "Supposing God created protoplasm and endowed it with all the potentialities of further development, does that include spiritual evolution?"

Mr. Miles : "I don't think so. With regard to physical evolution the bodily difference between man and animal is not merely gradual in my opinion. If it were so, however, even in spite of the entire failure to procure that much discussed hypothetical missing link, my humble mind is unable to imagine how a physical evolution could have managed to develop into a spiritual one even apart from the efficacy of any spiritual agent."

Frank : "And what is your objection?"

Mr. Miles : "The boundless gulf between man and animal. Of course I believe the whole universe to be subject to evolution. But if life is said to have started from protoplasm, or rather bioplasm created by God, why should *all* life come from the *same* bioplasm? Why shouldn't God have created *different kinds* of bioplasm, endowing each kind with different potentialities? If we

¹ New York Herald, Jan. 7, 1900.

have to adopt any theory of evolution at all this one seems by far the most rational since it does away with the absurd assumption of mankind having evolved from an ape-like progenitor. You remember Henry George's statement that there is an irreconcilable difference between man and animal, a difference not merely of degree, but of *kind*. The concession of this *specific* difference prohibits imperiously the assumption of an evolution of man and animal from the *same* protoplasm. Even Darwin admits that there is *more* than one progenitor and *more* than one class, though he holds that all past and present organic beings could be arranged within a few great classes and that some parts or organs were aboriginally alike in an early progenitor in each of the classes.¹ This implies one progenitor for each class, not one for all beings. 'Within each kingdom,' says he, 'all the members are descended from a single progenitor.'² He so often speaks of the Creator (Origin, Chap. VI. and Conclusion) and still oftener of the Creation that it matters little *how* God created all living beings, nor how much time He spent in calling forth His Creation; the fact remains *that God created*.³ And He created—perhaps by

¹ Origin of Species, Recapitulation.

² Ibid., Conclusion.

³ Evolution from nothing is impossible. Evolution from something which is dead into something which is alive *without a life-agent* has never yet been proved. Spontaneous generation, *generatio æquivoca*, has never been advocated by Darwin; but there are scholars who assure us that any other view with regard to the source of life is unscientific. Now to say that means that they can prove it. *But they can't!* Parthenogenesis is *not* spontaneous generation, and the good old Bible stated, long before Darwin did, that *God created*, without telling *how* the first living beings were made. *God created!* This is the stumbling-block of those evolutionists who include a

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creating different kinds of protoplasm and endowing them with different kinds of bioplasm with different faculties to evolve into birds or beasts or fishes,—He created *different beings*, not *one* progenitor or protoplasm for all beings alike, for 'All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.'¹ This I believe with all my heart in spite of the similar framework of bones in the hand of a man, wing of a bat, fin of the porpoise, and leg of the horse, and in spite of all the analogies of even the embryonic development between a human being and a dog. Analogies are nothing but—analogs. Different kinds of protoplasm, therefore, each differently endowed, though on a similar pattern, seems to me the fittest design of evolution.

Frank : " It seems indeed to be the *analogy* of development that tempts us to consider Darwin's theory."

Mr. Miles : " Darwin has been called a good observer but a bad reasoner just because of his misleading conclusions founded upon the similarity of physical development between man and animal. But this analogy of development does not justify the supposition of a development of man *from* animal." ²

mere hypothesis (that of spontaneous generation) in their *scientific* (?) system, instead of being honest enough to confess agnosticism.¹

¹ 1 Corinthians 15 : 39.

² In a lecture on " Evolution " on May 20th, 1901, the Rev. Doctor Thomas pointed out that evolutionists are scientific only when they build on facts, not when starting from preconceived ideas. Huxley himself calls it a crime to speak of science that is not based on facts.

Among other inconsistencies of many evolutionists who go even farther than Darwin, he showed that, if there are no chasms between

¹ Comp. : Reusch, Bibel und Natur, XXIV.

Frank: "But what about the rudimentary organs?"

Mr. Miles: "They are certainly a relic of some former stage of evolution, but they do not prove that man's progenitors were animals. Man was always man, no matter how many different stages of evolution he has passed. The very existence of rudimentary organs serves only to prove that there is design in evolution, since they point back to a condition where men did use these organs. But they did so as *men*, not as animals. 'Men have been separated from each other under differences of climate that produce the most marked differences in animals, and yet the physical differences between the different races of men are hardly greater than the difference between white horses and black horses.'¹ Mankind, if evolved from *protoplasm* at all, has certainly originated from another kind of *bioplasm* than that from which the higher animals sprung forth, since the difference between man and animal is not one of degree, but of *kind*. 'Man, no matter how low in the scale of humanity, has never yet been found destitute of one thing

species, as Darwin asserts, there are really no species; and if there are none, how can there be an origin of species which are no species at all? There is, indeed, if the major is granted, not an origin, but a survival, of species, and natural selection is rather the result, but not the origin, of species.

The term "evolution" itself is so fluctuating that most evolutionists differ widely as to its proper meaning. The shortest definition is "growth," or "development." But if evolution is *growth*, and *not birth*, it presupposes *existence*; and then it must have a start as well as an aim. And the start can be looked for only in God, and the aim too, and that is exactly what Paul means when saying "Of Him, and through Him, and to Him, are all things."¹

¹ Henry George, *Progress and Poverty*, p. 493.

¹ Romans, xi. 36.

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of which no animal shows the slightest trace, a clearly recognizable but almost indefinable something, which gives him the *power of improvement*—which makes him *the progressive animal*. The beaver builds a dam, and the bird a nest, and the bee a cell; but while beavers' dams, and birds' nests and bees' cells are always constructed on the same model, the house of the man passes from the rude hut of leaves and branches to the magnificent mansion replete with modern conveniences. The dog can to a certain extent connect cause and effect, and may be taught some tricks; but his capacity in these respects has not been a whit increased during all the ages he has been the associate of improving man, and the dog of civilization is not a whit more accomplished or intelligent than the dog of the wandering savage. We know of no animal that uses clothes, that cooks its food, that makes itself tools or weapons, or that has an articulate language. But men who do not do such things have never yet been found, or heard of, except in fable.¹

“Whether the Almighty created plants and animals and mankind as such, or whether He created protoplasm and kinds of bioplasm and implanted in them ‘the power to respond to extrinsic factors acting on them,’ as Dr. Seton puts it,² matters little. As long as I can believe that the human race has evolved from the beginning from a special *kind*, I have no serious objection to the theory of evolution; but if it comes to proclaiming man to be nothing but an advanced animal, then I protest in the name of all mankind against such a theory of de-scendency.

¹ Henry George, *Progress and Poverty*, p. 474.

² *The Catholic World*, Feb., 1900.

"Agnostics are honest enough to say: 'We are not sure.' But others are not so honest. Many are only too eager to make their wish the father of their thought.

"How would it be for a poisoner or a ravisher to say that he cannot be held responsible since his animal nature prompts him to do what people foolishly call crime? For such and their like the excuse of being only an animal in their lustful and murderous design would be a welcome thing. But even in their utmost degradation they are human beings with all those potentialities no animal is known to have. *There is the gulf.*

"If reasons were as plenty as blackberries evolutionists holding that our remote ancestors were monkeys would give us better ones than they have hitherto done. With regard to Dr. Dubois's 'Missing Link' at the Paris Exposition it has been shown to be another hasty assertion. 'It is not a *Pithecanthropus*, a monkey-man, because it is a Javanese, or an ordinary man at any rate. It is not *erectus*, erect, because it will never be able to stand on its feet again,' says M. Combes in *Cosmos*, Sept. 22, 1900. And with regard to certain so-called rudimentary organs let me ask why we cannot breed them away? The appendix vermicularis for instance is one of these useless and even dangerous organs. Why, then, if animals are able to change their organs, to grow new ones, useful ones, do not men get rid of pernicious rudiments? Darwinists claim that organisms in the hand of the cultivator are like soft wax; why, then, do they not breed away those organs at least which are so injurious to our health? If they could do this I would willingly believe the appendix to be the relic of a period when man was a ruminant; but if they can't, I shall not persuade myself

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to hold an evolution theory that disregards the insurmountable difficulties of explaining the differences of kind.¹

"But apart now from physical evolution, where do our rational and moral faculties come from? Did they manage to evolve from mere matter? Or is one about to invent a rational and moral protoplasm?"

After a pause Frank asked: "If you reject an evolution of mind in its highest sense from mere matter, do you then believe man's creation to be a separate act apart from the evolution of protoplasm?"

Mr. Miles: "Man's spiritual creation most decidedly. It is impossible for me to believe that our rational and moral faculties could have evolved from protoplasm, while I do not see any difficulty in believing that God breathed them into man *apart* from the other creation, thus causing our godlikeness. This may seem a little old-fashioned, but to me it seems far more reasonable than the supposition of reason and morality evolving from matter. If such an evolution of mental faculties from mere matter could be imagined,—and there are some who say they can,—then I don't see why life should only come from life, why life could not evolve from matter as well as reason and moral philosophy, yea, why

¹ The descent of man from monkeys is most emphatically denied and very cleverly disproved by Doctor F. H. Reusch, Professor of Catholic Theology at Bonn. He shows that the major of Hæckel's evolution theory is simply a hypothesis, on which to base a whole theory is anything but scientific, especially if the hypothesis lacks a single *fact* to uphold it. It is nothing but a bold assertion when Hæckel says: "All vertebrates descend from a common primitive form."¹

¹ Reusch, Bibel und Natur, 4. Auflage, pp. 415, 446f.

matter should not be able to evolve from nothing at all.

"I know there are even clergymen who think me not quite up to date; but as long as they theorize I have a right to differ from the latest views of hypothetical nature. Let them prove what they say, and I submit; but mere assertions on the ground of analogies will not overthrow my belief that a God who could create such a miraculous protoplasm could certainly create man's godlikeness apart from protoplasm. But I forget that it isn't evolution but immortality to which——"

Frank: "Allow me one more question! If the starting-point of physical evolution is considered to be the creation of protoplasm, where shall I look for the starting-point of spiritual evolution, if not in protoplasm itself?"

Mr. Miles: "Where to look for the starting-point of spiritual evolution? When God Himself set it a-going in mankind!"

Frank: "Do you refer to the ancient record saying that God breathed the breath of life into man?"

Mr. Miles: "I do, since no other time nor any other occasion is more suitable as a starting-point for spiritual evolution. But no matter when it started, as long as we admit that it did start as a *special faculty of man*. This we have to admit if in spite of all possible degeneration human beings will always remain men. And so they do. No matter how low they sink beneath the level of civilization they will never be anything but men. If the theory of descent *from another kind* had any real foundation, men could not only deteriorate into bestial savages, but turn again into animals. As this never occurs, all that may be admitted is an *evolution within the limits of kind, not of degree*.

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"To confine evolution to the limits of the race is the postulate of reason as well as experience. All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. Since, however, evolution within certain limits does take place, it stands to reason that it must not stop unless it has outgrown its potentialities. Physical evolution may do so in the physical world ; spiritual evolution, however, does not do so, since there are latent potentialities in every individual person the display of which must take place *some day* no matter whether before or after the departure from the physical body. 'It is through the subconscious self that Shakespeare must have perceived, without effort, great truths which are hidden from the conscious mind of the student ; that Phidias fashioned marble and bronze ; that Raphael painted Madonnas, and Beethoven composed symphonies.' ¹

"It matters little whether we are conscious or not of these potentialities ; their very existence postulates their realization in the course of evolution. You remember Lessing saying that Raphael would have become a great artist even if he had been born without hands."² The evolution theory itself even has been latent in mankind, as you see, and has been most remarkably expressed by Victor Hugo : 'When I go down to the grave, I can say, like so many others, "I have finished my day's work ;" but I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley : it is a thoroughfare, it closes in the twilight to open with the dawn.'³ The same thought is

¹ L. Waldstein, *The Subconscious Self*, p. 23.

² Emilia Galotti, I. 4.

³ Quoted by Savage, *Life Beyond Death*, p. 232.

expressed in the epitaph Benjamin Franklin indited to be inscribed upon his tombstone :

The body
of
Benjamin Franklin
Printer
(Like the cover of an old book
Its contents torn out
And stript of its lettering and gilding)
Lies here food for worms.
But the work shall not be lost
For it will appear once more
In a new and more elegant edition
Revised and corrected
by
The Author.

"I am greatly surprised to find some scholars which hold that our spirit of investigation will find no field for inductive reasoning beyond, that inductive reasoning pertains wholly to our physical existence, and that all truth beyond will be perceived by intuition.¹

"Indeed Paul says: 'Now I know in part; but then shall I know even as also I am known,' and this of course refers to perception by intuition; but should then really all inductive reasoning cease? It may be so, to be sure; but would it satisfy a Victor Hugo? a Benjamin Franklin? a Goethe? a Lessing? Would not less bestowal of knowledge be more bliss? 'If God, in one hand, would hold all truth, in the other the ever active desire for truth, I should humbly choose the latter, since absolute truth is for Him alone.'²

¹ Hudson, *Law of Psychic Phenomena*, p. 326.

² Lessing, *Duplik*.

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"This wish of Lessing's implies evolution beyond, and evolution is life, for 'real struggling is itself real living.'¹ That our life is not finished before we have outgrown our potentialities may be recognized in Browning's word: 'My sun sets to rise again;' or in Ruskin's great work in preaching to unwilling ears that there is a higher aim in life; or in Goethe's word: 'Infinite is the work the soul is eager to accomplish;'² or in the closing words of Thackeray's *Vanity Fair*: 'Which of us is happy in this world? Which of us has his desire? or having it, is satisfied?' This desire as well as the 'forces that lie latent,' as Henry George calls them,³ point to an existence where these latent potentialities will burst forth. Since their development is not completed in the visible world, it must continue apart from it; and if the potentialities are personal, the individual persons must be immortal.

"This postulate comes as near being an evidence of immortality as to conclude a continued duration of matter from its indestructibleness. If matter is indestructible, why not the soul as well? Is not the soul more than the body? Matter of course will change; but it will always be the same matter; so our soul may change its tendencies, but it will always be the same soul. Annihilation of the soul will be just as impossible as annihilation of matter. Whether we want to continue or to discontinue our existence is not the question; the real question for us is: which will be the environments in our future existence?

"Evolution, general as well as individual, will take place

¹ Allen, *Reign of Law*, p. 51.

² *Iphigenia*, II., 1.

³ *Progress and Poverty*, p. 466.

whether we want it or not ; but the question will be : in which direction will my personal evolution drift ? Shall I *evolve* or *devolve*, if this word may be coined ?

" If *evolution* means the manifestation of life, *devolution* (degeneration) means the manifestation of death. 'As the soul laden with sin experiences a downward, so the soul possessed of purity experiences an upward, gravitation,' says Dr. Strong, 'and each one can say with King Richard, in Shakespeare's play : "Mount, mount, my soul—thy seat is up on high !"'¹

" Life is evolution, and evolution is life. 'Real struggling is itself real living,' remarks Mr. Allen.² Evolution or life however has no more an end than devolution or death. Both are conditions of development that allow us to unfold our still latent potentialities, no matter whether they are Godpedal or Godfugal.

" But I see you take notes, Mr. Verace, like a court stenographer. I hope you won't give a literal account of the pell-mell of our conversation."

Frank : " Why not ? It will be not half so tiresome to read as a mere scientific volume with nothing but very learned essays and words as long as a freight-train. By the way, what did you mean with Godpedal and Godfugal ? "

Mr. Miles : " Godpedal I call those inclinations that move toward God ; Godfugal those that move away from God. In a similar sense I speak of evolution and devolution, the latter being likewise a development, but in an opposite direction. This, however, has really nothing to do with the discussion of to-day. We shall consider it

¹ The Great Poets and their Theology, p. 145.

² The Reign of Law, p. 51.

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when speaking of eternal life and eternal death. At present we still have to dwell upon the inference of immortality from our disposition.

"It is unnecessary to repeat that our immortality must be personal, since we are persons. 'To crush individuality,' says Mill, 'that is despotism.' Somebody else's immortality we could not have unless we gave up our identity. How impossible this is we have seen. We are always the self-same persons, even when we dream. This is so generally understood that we find it perfectly natural for Thackeray to tell us of an old gentleman of sixty-eight who dreamed that he was flogged by Dr. Raine. Fancy had carried him back five-and-fifty years in the course of that dream. Dr. Raine and his rod were just as awful to him then, at sixty-eight, as they had been at thirteen. Our real self, our soul, will always be conscious of our identity, since we conceive ourselves to be persons with individual dispositions.

"Man became a person, i. e. a living soul, when God breathed into him the breath of life.¹ The union of the divine breath with man made him a living soul. The divine breath (רוח, πνεῦμα) is that which gives life ἔμπνευστις; the human soul is that which is made alive, by ἔμπνευστις, that is, he receives πνεῦμα ζωῆς and becomes ψυχὴ ζῶσα.² 'If man himself *is not* spirit, but *has* spirit, and *is* soul, he became a living soul only by the influence of God's breath,' by ἔμπνευστις.³ The soul *is* man, as a person; the spirit is to be discriminated from him.⁴ The soul is the 'I,' the personality, the proper self, the subject-who thinks. The soul is always identically the

¹ Genesis 2:7.

² Delitzsch, Genesis, pp. 78 f.

³ Beck, Bibl. Seelenlehre, p. 36.

⁴ Delitzsch, Bibl. Psychologie, p. 88.

same,¹ while the body changes, therefore I believe with Dr. Savage that 'I *am* a soul, and have a body.'²

"As souls we will always be conscious of our identity and thus conceive ourselves as persons with individual dispositions.

"As to our rational and moral dispositions we find them to be general as well as individual. General, because they are manifest in all nations; individual, because even a simpleton or a criminal protests against being called a dunce or a scoundrel. I saw a real good-for-nothing boy thrash another for calling him a liar, and a very ignorant girl attacked her own brother for calling her silly. Now that boy *was* a liar and that girl *was* silly; yet they protested against being called so. They were insulted by the truth. How so? Because their rational and moral acquirements were not what they ought to be. Both boy and girl had a vague sense of responsibility for neglecting to develop their rational and moral disposition, and by their actions demonstrated that this disposition was not only general, but individual, since it put them under personal obligations.

"These obligations are not temporal, else people would not care to leave a good name after they were gone. Our future development must therefore, if we admit some design even in our dispositions, greatly depend upon the use we make of them in our present existence."

Frank: "To deduce immortality from the process of evolution seems to be done on the same principle that justifies the argument of design, the teleological argument, as you call it, if individual dispositions develop, or are

¹ Gutberlet, *Der Kampf um die Seele*, pp. 70 ss; 112 f.

² Savage, *Life Beyond Death*, pp. 211 ss.

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designed to develop, on the same principle as the moral constitution of the universe."

Mr. Miles: "Exactly. Evolution, development of the universe like that of individuals, reveals design, therefore both arguments are practically the same. Thus it is only natural that we shall enter our future existence in accordance with the predisposition innate and acquired here below. Rational and moral evolution must go on as long as the possibility of adaptation to rational and moral environment continues; this possibility, however, must continue as long as our individual development has not reached the final aim of design."

Frank: "But what if our individual evolution opposes this adaptation?"

Mr. Miles: "Then individual evolution will turn into degeneration or individual devolution. Both conditions, however, evolution as well as devolution, imply everlasting existence, since the soul is indestructible, to which conclusion Plato arrived as early as twenty-three hundred years ago.

"How unquestionably our rational disposition, apart from our moral one, points to an eternal evolution may be seen by the progress of art and science. Both alike point beyond the threshold of earthly interests. They must be of eternal value unless it could be proved that the ancients lived, individually, less happy than we since they did not enjoy the comfort of museums and inventions known in modern times. And will not room still be left for greater perfection of scientific and artistic progress after we are gone?"

"It is this argument of design when Henry George says: 'If human life does not continue beyond what we see of it here, then we are confronted, with regard to the

race, with the same difficulty as with the individual. What then is the meaning of life—of life absolutely and inevitably bounded by death? To me it seems intelligible only as the avenue and vestibule to another life. A passage from life behind to life beyond. Somewhere, sometime, will the muster roll be called.¹

“This holds true with regard to whole nations as with individuals. Plenty of reasoning power for instance is latent in nations since it is latent in individuals who seem to wait only for the time of a more perfect development beyond. We are well enough aware that we do not reach perfection in *this* world. If death, therefore, were the end of us, why should we strive after a perfection we could never obtain? Why does a dunce not want to be a dunce, and a liar not a liar? Do we not, all of us, endeavor to obtain a higher perfection than the one we have? Why strive after perfection if we could never obtain it? ‘If death were the end of us,’ wrote Bismarck to Arnim, ‘it would not be worth while to dress and to undress. Life would have no value, if death were the end of it, therefore I am unable to understand how a man can bear this life, if he does not believe in another and better one.’

“Our existence would be the greatest puzzle if its design were to grow fat and feed the worms. If I should live to eat, I’d rather commit suicide. I could not but detest myself and curse that God who delights in endowing me with noble dispositions merely in order to crush them again under the wheel of arbitrary chance. But even this would be design, contradictory as it seems.

“Fortunately such a God does not exist, since He could not very well endow mankind with a rational and moral disposition unless He is a rational and moral being

¹ Progress and Poverty, pp. 560–562.

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Himself, 'and what the inner voice reveals cannot deceive the hoping soul.' This word of Schiller's, as so many others, contains that argument of design which points to an aim beyond the sphere of our earthly development, and thus our moral constitution implies our future existence with almost greater necessity than our rational one, since it demands peremptorily some consecutive recompense as the wages of our more or less moral demeanor, or Virgil could never have written: 'Await the reckoning-day.'

"Our sense of responsibility does not only prove our moral obligation, but it postulates that moral standard, God, whose justice excels the limits of our earthly existence. All nations, all tribes, believe in a judgment beyond. In the face of death the denial of a higher justice has never been the honest declaration of conviction. This is so true that not only Voltaire, but even Robespierre declared that, if there were no God, it would be necessary to invent Him. Our moral constitution would be the greatest delusion if our conscience would lie. We know that our conscience tells us truth in spite of ourselves; why then should it lie in the face of death? Men may have sneered at the idea of a judgment-day while enjoying the pleasures of an epicurean life; but when death knocks at the door of conscience; when all the gold of Peru and the diamonds of India cannot bribe that cold, rigid visitor to postpone his unwelcome call; when one realizes that the time has come to depart from the pleasures of this world that have caused the soul to starve; when the crutches of so-called infidelity begin to shake and give way without warning; when the limbs of the mortal body begin to die off and grow colder and colder; when the responsibility of a neglected obligation dawns irresistibly upon the frightened mind: then there

is no laughing away, no sneering at the voice of an awakened conscience. The eye looks terror-stricken; the features look aghast; and the agony of a soul who lived in rebellion against God makes men shudder. A criminal may fly from the justice of men; he may succeed in living in a foreign land without ever being detected; he may commit suicide and thus escape from a sentence here below; but will that be the end? Not only will he be haunted by the furies of his conscience as even the ancients knew, but he will have to suffer the consequences of his crime in another world. If death would annihilate him, while in this present world he would be so hardened that the voice of his conscience would not trouble him; he would, from his point of view, be a happier man than any philanthropist who ever lived. If he were not immortal he would cheat the justice of men as well as the justice of God, and the realization of Nietzsche's overman would be the only rational problem of our endeavors. 'If transgressors have defeated the law and outrun native punishment, though they can outstrip men, they have no wings to fly from God.'¹

'In the corrupted currents of this world
Offence's gilded hand may shove by justice;
But 'tis not so above.'²
'Can we outrun the heavens?'³

"Our moral constitution compels us to believe that such who escape their sentence here below will fall into the hands of a higher justice, or the very conception of justice is a delusion. Any criminal would have a right to demand the postponement of his sentence until those who

¹ Shakespeare, *Henry V.*, 4: 1: 157.

² Shakespeare, *Hamlet*, 3: 3: 57.

³ Shakespeare, *Henry VI.*, Part II., 5: 2: 73.

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escaped were punished. Since this cannot be done on earth the authority of human justice could be questioned. Human justice so often fails also to reward virtue and merit that with respect to all kinds of recompense a more perfect court of justice is peremptorily demanded by our moral constitution, thus implying our personal immortality.

"The question is not whether we wish to be immortal, but in what condition we shall be after we leave our physical body. We *are* immortal whether we want to be or not. We *must* give account of the use we made of our faculties here below. If our moral constitution postulates a punishment for the bad who escaped the justice of men, it likewise postulates a reward for the good who did not receive a fitting remuneration, and both these postulates imply a personal continuity of existence."

Frank: "This sounds reasonable enough. But isn't it in opposition to the doctrine of predestination?"

Mr. Miles: "Partly so."

Frank: "I never liked that doctrine, at least not in that rigid sense in which it is represented in the Westminster Confession."

Mr. Miles: "Neither do I. Yet there is a predestination all the same."

Frank: "Is there really? And do you believe in it?"

Mr. Miles: "I do indeed, although not in the sense of a denominational doctrine. When the Westminster Confession states that 'some men and angels are predestined unto everlasting death by the decree of God,' and continues: 'These angels and men, thus predestined and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished;' and when

Jonathan Edwards and other Calvinistic divines assert 'that the majority of men who have died before the coming of Christ have gone to hell: that the whole heathen world is hopelessly doomed: and that against the non-elect the wrath of God is burning, the furnace hot, the flames rage and glow, and devils are waiting for their coming;' then I say: No! I don't believe a word of it.

"Mr. Allen, when speaking of Calvinism, gives us the picture of 'a man born in a wilderness of temptations that he is foreordained never to conquer, and then foreordained to eternal damnation because he didn't conquer it.'"

"This is determinism worse than the kismet of the Turk. If God decrees that you shall be doomed, how foolish then to try to do your best. No matter how fervently you wish to be saved you are doomed unchangeably by the decree of God. And if, on the other hand, you are predestined to be saved, then do what you please and don't trouble your conscience; you are destined to be saved, and that settles it.

"I don't wonder that Calvin has been called a moral monster, not on account of his intolerance toward Servetus, but on account of his abominable determinism. I believe with all my heart that the Lord is not willing that any should perish but that all should come to repentance. It seems arbitrary when it is written: Jacob have I loved, but Esau have I hated. Yet we must remember that God is omniscient, that He knows the future as well as the past, and that a thousand years in His sight are but as yesterday. The foreknowledge of God explains predestination most satisfactorily. He *knew*

¹ The Choir Invisible, p. 275.

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beforehand that Esau would not accept salvation. He *knew* that Esau would reject it and despise his birthright. He *knew* that Esau would prefer to eat and drink and to go his way. He *knew* that Esau would prefer to be a cast-away.—With regard to the Esaus of all times the principle obtains which Jesus applies to Jerusalem, saying: 'How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, *and ye would not!*' Esau *would not*; Jerusalem *would not*!—Predestination cannot be as arbitrary as not to take into consideration our attitude toward God. What this attitude will be God knows beforehand, and according to this foreknowledge the election takes place."

Frank: "But if the Lord is not willing that any should perish, why does He not prevent men from being lost?"

Mr. Miles: "He could do so, of course; but if some men, like Esau, despise the love of God, what shall God do if they *will not* be saved? Shall God save them against their will? If men choose to reject salvation of their own accord; if they close their hearts toward the message of salvation and protest against it on account of the red pottage of this material world; if they prefer this pottage to any higher blessings and insist upon having their own way; how then is God to be made responsible for their foolishness? Shall God save them against their will? If they don't want to be saved because they do not repent as long as the red pottage only has any attraction for them, no matter how carefully they seek the blessings afterwards when it is too late; if they knowingly despise the grace of God simply because they don't want it; should then God create an angelic police force to arrest the obstinate opponents?"

"Of course, God could have us escorted to some

heavenly mansion by force, but would you call this salvation? If God would rob us of the privilege of choice our actions would not be done voluntarily. 'As men have freedom they cannot lay the blame of their transgression either upon nature or upon God.'¹ As soon, however, as we *must* do something without the possibility of not doing it, we are slaves and our free will is naught. Then we could likewise not be held responsible, no more than a lion or a shark, and the value of a noble deed would be nonsense to talk about. It would all amount to unavoidable determinism, and a predestination apart from the moral value of a man and regardless of the greater and higher inclination of the human heart is such an enormous monstrosity that only a tyrant, but not a loving God, could have contrived it."

Frank: "Indeed, our conception of God would be that of a tyrant, if the Westminster Confession were infallible."

Mr. Miles: "The time is coming when people will do away with such things and rely on the Scriptures themselves. Dr. Hillis, pastor of Plymouth Church in Brooklyn, the very same from whose writings I made quotations, upholds his conviction by rejecting the made-up doctrine of foreordination unto everlasting death by the decree of God, and his church adheres to him. Dr. Parkhurst likewise demands the abolition of a creed which holds that God had predestined some unto everlasting glory and others to everlasting punishment without any foresight of faith or good works just because He pleased to do so. Laymen almost unanimously agree that that portion of the creed which condemns even infants whom God did not choose to elect is no more than a dead

¹Strong, *The Great Poets*, p. 197.

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letter, and the comment of the Rev. E. E. Hale of the Unitarian Church is rather well-timed: 'I hope that movement (to reform the Presbyterian confession of faith) has the people of the church behind it, and I truly hope it will succeed. No church can exist long with one creed for the people and one for the clergy. No man in his senses really believes in that creed, with its doctrines of infant damnation and predestination. The clergy screw themselves up and try to believe, but the effort is bad for them. The position many of them take is, to my mind, anything but a manly one. Old Homer had his say about the Presbyterians of to-day 3,000 years ago:

"Who dares think one thing and another tell,
My soul detests him like the gates of hell."

"Theologians who teach predestinarianism are certainly not very consistent in insisting on the duty of all to struggle for salvation. The result of that doctrine is fatalism, described by Winwood Reade in the words: 'Do what we may, the mills of the gods grind on regardless either of our aid or our hindrance.'"

"Fortunately there is now reason to believe that the new century will not be governed by superstitious prejudice with regard to creeds and traditions, and a religious evolution will delve deeper into the truths of the Gospel than synods and conferences could prevent."

Frank: "Prevent?"

Mr. Miles: "That's what I said. But never mind this now! Let us return to our subject, namely, immortality as the postulate of the evolution of our rational and moral disposition.

"Plenty of moral as well as reasoning power is wait-

¹ The Martyrdom of Man.

ing in every individual—waiting for the time of a more perfect development, when the good will find the means to practise all their latent kind intentions to their hearts' content. A future compensation is so much more the postulate of our disposition, the more tragically our present life passes off, and it is to be hoped that this compensation will be administered in accordance with Mme. de Staël's : ' Tout comprendre c'est tout pardonner.' The Scriptures say that 'man looketh on the outward appearance, but the Lord looketh on the heart.' Need we then worry about our deceased friends as long as we know that they tried to do their best? Just because the Lord looketh on the heart, He does not foreordain any one regardless of our attitude. Even ignorance of higher obligations toward God is partly an excuse for omission of practise as you will find in Acts 17 : 30 ; 1 Tim. 1 : 13 ; John 9 : 41 ; John 15 : 22 ; Luke 23 : 34. God winks at the times of *ignorance*. Even blasphemers may obtain mercy if they acted *ignorantly* in unbelief. 'If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth,' says Jesus to the Pharisees. If He had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. But with regard to those Roman soldiers who crucified Him Jesus said : 'Father, forgive them : for they *know not* what they do.' God will judge us according to the measure of our knowledge : Acts 3 : 17 ; Matt. 11 : 23 f. ; Rom. 1 : 18 s. ; 2 : 12-15 ; Luke 12 : 48. Peter says to his brethren : 'I wist that through *ignorance* ye did it,' which, to him, is partly an excuse, while in the eye of the Lord Capernaum is doubly guilty, since this city has been exalted unto heaven, and therefore it shall be *more tolerable* for the land of Sodom in the day

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of judgment than for Capernaum. Thus the servant which *knew* his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many* stripes; but he that *knew not*, and did commit things worthy of stripes, shall be beaten with *few* stripes. Since God, therefore, looketh on the heart, let us develop our faculties, trade with our talents and do our best in this world, and God will do His part in the next. The evolution of our faculties will not be in need of an aim in a universe where everything is so wisely arranged that the design of the master is betrayed not only in the world around us but within our own hearts; and if physical death seems to be in opposition to this statement if we are even hurt by the departure of those who are dear unto us, then let us remember with W. v. Humboldt that it is a real blessing which our departed friends confer upon us by drawing us away from this material world and by connecting us closer with the spiritual world above. It is at the grave where we best understand what Schelling means by saying: 'When man has ceased to be of this world nature would be still an enigma if man had not been her highest aim.' And this aim itself should be aimless? No, and a thousand times no! Zschokke emphatically exclaims: 'Der Menscheng Geist ist kein an den Felsen des Erdenkreises gefesselter Prometheus!' Goethe is right to say: 'Man would not be the most noble on this globe, if he were not too noble for it,' and Schiller expresses the same idea in these words:

'Hope is no empty, vain delusion;
A higher purpose is our goal,
Since our inner revelation
Cannot deceive the hoping soul.'"

In connection with the universal belief in immortality, the inference from our rational and moral disposition in accordance with the theory of evolution seemed to be of much convincing power to Frank. The minister, however, told him that all these arguments were not sufficient for prejudiced skeptics, "and therefore," he concluded, while seeing Frank to the door, "I shall speak the next time about the manifestations of hypnotism, somnambulism and spiritualism."

XIV.

SALVATION BEYOND NOT UNIVERSALISM.

IN his endeavors to do the will of God Frank had come to the conclusion that this supreme will was really the moral standard for moral beings. By trying to do God's will he was led to practise altruism, and the more he began to love his fellow-men, the more did he love God.

Thus he had actually begun a new life, unto which he had passed almost unconsciously from his former profane condition of death in trespasses and sins that had estranged him from God. He silently acknowledged that this new life had sprung forth when he believed in Him who had called Himself the Son of God. It was wonderful how it all had come to pass. He knew that he had become a better man, nay, a new man altogether, but he could not tell how. All he knew positively was that he had made the practical test recommended by Jesus Christ, and the result was indeed that which the Lord had predicted. He was born again; of this the new life in him bore witness. This life, however, was not a creation of his imagination, but an absolute certainty. How it had evolved he knew not, but there it was as truly as he knew that it had not been there before.

The sermons he had heard of late had led him to embrace Jesus as his Saviour whose sacrifice was the means

of reconciling man to God. True, he believed God to be good and benevolent, but he understood that God was also absolutely holy, and for this reason God's justice demanded a sacrifice, despite His benevolence. Of course God *could* have saved sinners and pardoned them without any preliminaries; but then God would be like a judge who discharges all criminals alike without further investigation. An unjust God as moral standard for moral beings, however, is impossible, therefore a sacrifice was necessary to justify the transgressors of God's laws. And because it was necessary it became real when Jesus died at the cross on Calvary. By accepting Jesus as his redeemer, Frank began to realize the happiness of his own salvation, and by trying to do God's will he began to understand why real pious men were usually the best men.

In this condition he met Mr. Tannenberg, who wanted to retire from business and found a purchaser in Mr. Frank Verace. After the business transactions had been settled, Mr. Tannenberg asked Frank to stay for tea, and in the course of conversation confessed to being a Unitarian.

Frank knew that neither Unitarians nor Universalists believed strictly in the divine nature of the Lord Jesus Christ nor in the doctrine of eternal punishment. His interest being aroused, he asked Mr. Tannenberg, "How is it that you turned Unitarian?"

Mr. Tannenberg: "I did not belong to any particular denomination until I heard an evangelist say that all Unitarians would surely go to hell. This intolerance was to me so repulsive that I began to sympathize with this sect. Among the Unitarians I found men so noble and virtuous that I could by no means understand how

any Christian ventured to preoccupy God's judgment. The ridiculous reason for that evangelist's sentence I was told to find in the words of John: 'Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God,' etc.¹ I am, nevertheless, unable to understand how this passage would send a person to hell. 'Judge not, that ye be not judged,' says Jesus Himself; yet that preacher did not hesitate to condemn those who did not share his belief. Do you think that right?"

Frank: "Certainly not! But why did you not stay in the church in which you had grown up? That is, as long as you do not reject Christianity?"

Mr. Tannenberg: "Would I not be a hypocrite to profess what I didn't believe?"

Frank: "But there are thousands who do the same thing."

Mr. Tannenberg: "That's just the trouble! Thousands of people know that, for instance, infant baptism is unscriptural; yet they stick to it as if it were the means of salvation. As for me, as a Unitarian, I cannot conscientiously believe that Jesus is the offspring of a parthenogenesis. Would you condemn me for it? No! And do you think God would?"

Frank: "Certainly not!"

Mr. Tannenberg: "And, besides, is it not more honest to say, 'I can't believe it,' than to feign a belief you do not have?"

Frank: "Of course it is! But are there not millions who do believe it? Are all these people imbeciles?"

Mr. Tannenberg: "By no means! If they really believe, then they are honest Christians, and may God

¹ 1 John 4:2f.

bless them. But there are others who profess a creed without believing it, and these I despise."

Frank: "You are right there! This I say although our views differ, not only with regard to the divinity of Christ, but also with respect to eternal punishment. Isn't it the belief of the Unitarians, as well as of the Universalists, that no soul will be lost forever?"

Mr. Tannenberg: "Pretty nearly! The famous *bon mot* of Starr King, himself a Unitarian, that 'Universalists believe that God is too good to damn men, and Unitarians believe that men are too good to be damned,' was once regarded as expressing the matter in a nutshell. Now, however, Mr. George Willis Cook says, 'It is not a theological but a psychological difference that keeps these duplicated sects from close affiliation.' The Unitarian, he remarks, looks upon religion more from the intellectual side, while the Universalist views it more from the intuitional and evangelical standpoint.¹

"There is, however, a new departure, represented by Teichmann in Germany, by McConnell in Brooklyn, N. Y., and by some others, that holds an ultimate extinction or annihilation of the wicked, while immortality is the reward of the good only.² This view is not to be con-

¹ Quoted from the Literary Digest, Vol. XXI., No. 25, p. 778.

² "Conditional Immortality" is advocated by the Rev. Dr. S. D. McConnell in his book "The Evolution of Immortality." In the New York *Tribune* (April 27, 1901) Dr. John White Chadwick, pastor of the Second Unitarian Church of Brooklyn, among other things, says of it:

"... What he attempts is to convince us that a sufficient amount of *goodness* may build up in man an *ethereal body* which will survive the shock of death. But, granted the ethereal body, we have not a particle of evidence that a *good* life has any constitutive power with

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founded with that of the Universalists. I believe the soul to be indestructible, regardless of its religious value. But for this very reason I hold that all will be saved in the course of time."

Frank: "I cannot see how the indestructibility of the soul justifies the belief in a universal salvation."

Mr. Tannenberg: "If God is love, how can He condemn even the most wicked to an everlasting punishment?"

Frank: "Of course God is good, but He is also just. I heard a sermon on this subject lately where the minister said in short: 'Hans Denk, the learned Anti-Pedobaptist who died in 1527: Jung Stilling, whose name is well known among the pious people; and many other good men rejected the doctrine of eternal punishment.' We agree with them certainly when saying 'God is love.' Nevertheless the Scriptures teach the doctrine of eternal punishment so undoubtedly that we shall have to reckon this body or upon it. . . . If immortality is a reward of merit, where shall the line be drawn. . . . ?" ¹

Indeed, goodness is no scriptural prerequisite to immortality, or Jesus would not speak of a resurrection of those that have done evil (John 5: 29), nor could Paul have made Felix tremble telling him "that there shall be a resurrection of the dead, both of the just *and unjust*" (Acts 24: 15, 25). I rather believe with Mr. Henry Frank that self-consciousness is the necessary prerequisite to immortal existence, for certainly without self-consciousness there is no personal existence, while it matters not, in order to be a personal being, how large the amount of goodness is that a person acquires. This consideration shows that the prerequisite to goodness is personality. Personality requires self-consciousness. Self-consciousness, therefore, which we have even when dreaming (for even then we know that we are the self-same individuals), seems the principal condition of personal existence *here and hereafter*.

¹ Quoted from The Literary Digest, Vol. XXII, No. 19, p. 576.

cile it with our conception of God. Everlasting destruction, everlasting contempt and everlasting punishment are the expressions used by Paul (2 Thess. 1 : 9), Daniel (Dan. 12 : 2) and Jesus (Matt. 25 : 40). This punishment will be pronounced not everlasting until the judgment-day, for if it would begin to be everlasting at the moment of the soul's departure from the body a judgment-day afterward would be entirely useless."

Here Mr. Tannenberg interrupted to ask whether the minister had really said so in his sermon. After Frank had confirmed this he continued his discourse, saying :

"We know that Christ preached unto the dead and led captivity captive. The dead were not asleep as some people believe, else they could not have listened to the preaching of Christ ; and the preaching itself was to give them a chance to accept or to reject Christ as a Saviour. Since then thousands of men have passed away without having made a final decision, many even without having heard of the Saviour. If these do not accept Christ on account of ignorance, our Father in Heaven will surely forgive them, for they know not what they do. If they then do not hear the Gospel in this life, they *must* be given an opportunity to hear it on the other side, if they are responsible for their attitude toward Christ in any respect. This hearing of the Gospel must, however, take place *before* the final judgment-day, or that last judgment could never be rightfully pronounced. And because there is a *final* judgment spoken of in the Scriptures, death, or rather, in order to be exact, the passing away into another world, cannot yet be the ultimatum. If there should be no chance to accept Christ in the intermediate state, that is, between our departure from the body and the day of final

judgment, this day would be superfluous. Yet the Scriptures tell us that there will be such a day, which however does not concern those who believe in God and hear the word of Jesus Christ, for these *have* already everlasting life.¹ They are passed from the condition of death in trespasses and sins unto that of life and shall not come into condemnation. The day of judgment will concern only those who did not hear the word of Christ and consequently could not believe in Him in this world. But its significance would be nil, if a conversion in the intermediate state were impossible. A conversion then *must* be possible, or Jesus could never have spoken of that unpardonable sin that shall not be forgiven, neither in this world, neither in the world to come. If therefore *other sins* may be forgiven *in the world to come*, a conversion to Jesus Christ *must* be possible after our departure for the world to come. For this reason prayers for the dead, that is, for the departed, as practised by the Roman Church, are not at all so absurd as some would make us believe. Those, of course, who have rejected their Saviour *ultimately*, cannot be benefited by our prayers; those, however, who did not reject Christ, either because they never heard of Him, or because they did not realize the necessity of conversion, may indeed enjoy the beneficence of our prayers, as even the pious Schubert asserts,² and as of late some prominent clergymen in England are inclined to believe.³ Even the Jews in the days of Christ believed in a kind of purgation, if not of purgatory, after

¹ John 5: 24

² Schubert, *Symbolik des Traumes*, p. 253 f.

³ The Church Standard (Prot. Episc.), London, March 31, 1900: comp. The Literary Digest. Vol. XX., No. 16, p. 488, and Vol. XX., No. 20, p. 610.

death, and children, when mourning for their parents, were to say the prayer for the dead.¹

"The chance of conversion in the world to come may however be looked at as an immoral doctrine, as it would prompt many to postpone their conversion until after their departure from this world. And so it would be indeed, if by the analogy of Scripture we were not led to believe that the chance of conversion in the world beyond can be granted only to those who cannot be made responsible for their previous non-acceptance of Christ. In his 'table-talk' Luther says of Cicero that he was a wise and industrious man and hopes that God will be generous to him and to the like of him ; yea, he thinks it possible that in the case of the heathen God may dispense with the statement that he only should be saved who believeth and is baptized. Pliny persecuted Christians ; but since Saul found mercy because he acted ignorantly in unbelief, why should not Pliny ? He too acted in unbelief, and in unbelief more deeply ignorant than Saul's."²

"Hence even for the heathen a salvation may be possible in the existence beyond ; but those who, despite a better knowledge, and against the voice of conscience, rejected Christ *ultimately* have lost their chance by deciding against the love of God, and if they have to suffer everlasting punishment, whose fault will it be but their own ? God's plan and purpose can never be to save us against our will. 'He has endowed us with reason, conscience, and a will to choose between good and evil. He appeals to these noble faculties from first to last. He has given us hearts, and seeks to win them by revealing His love to us. So you see that neither on the one hand

¹ Edersheim, Jew. Soc. Life, pp. 180, 174.

² Comp. Wilkinson, Foreign Classics, Vol. IV., pp. 251, 284.

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does God gather us up like drift-wood, nor does He on the other drag us at His chariot wheels, unwilling captives, as did those who, at various times, have sought to overrun the world by force. God seeks to conquer the world by the might of the truth, by the might of love.'¹

"Should God save men yet against their will? Of course, God could do so, but should we not then complain about a God who brutally forces us, against our free will, to a condition of bliss and happiness? Furthermore it would not be an act of justice on God's part; and finally, if every one is destined to heavenly bliss and joy, no matter how vile and base a life he leads in this world, what will be the consequences? Let us eat and drink, for we will be saved all the same! Let us lie and cheat, rob and steal, as long as we are not caught, for to heaven we'll go all the same. It would be the principle of the over-man that is shamelessly enough practised by modern capitalism and trust concerns. If all people get saved, as the Universalists believe, it matters little whether we are worthies or rascals, gentlemen or scamps. As far as heaven is concerned, we would go there just the same, therefore let us make merry and put fools to work for us. Morals? Nonsense! If Universalists are right, we all go to heaven, some sooner, some later, morals or no morals here below.

"It is indeed lucky that Universalists do not as a rule practise this consequence of their doctrine. Everlasting punishment must be possible, if a conversion in the intermediate state is possible, for we cannot expect God to send an angelic police force to take us into heaven against our will. If we wilfully reject the pierced hand

¹ Roe, *Barriers Burned Away*, pp. 313 f.

of our Redeemer, and if we prefer the condition of death everlasting to that of life everlasting, we are perfectly free then to make our choice. As for myself," the minister concluded his sermon, "I have made mine in an hour of great tribulation. As soon as I saw God's love revealed in His only begotten son at the cross on Calvary, shedding His precious blood to cleanse me from all guilty stains, I cast my burden at His feet, trusting in His word, and felt a new life sprout in the soil of my old heart. This I know to be that everlasting life which, beginning here below, centers in the love of God, throwing out shoots and putting forth leaves and blossoms and bearing fruit that will ripen towards eternity."

"I forgot to mention," Frank continued, "that the minister laid much stress upon the difference between immortal existence and everlasting life. Life as well as death he called the two conditions of immortality. Believers, by getting into contact with God through faith, have left the condition of being dead in trespasses and sins, for they have passed unto everlasting life. Those, however, who have not passed from death unto life, abide in death, which implies that *death is not the separation of the soul from the body, but from God*. This is a condition, as the minister more completely demonstrated, in which those abide forever who *ultimately* reject Christ as their Saviour, but from which those who believe in Him will be saved."

Mr. Tannenbergl: "I indeed admit that God cannot save us against our will; but who should wish to be lost?"

Frank: "None may wish it, but many seem to prefer it."

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Mr. Tannenberg : "They don't know any better. Our Father in Heaven will forgive them just because they know not what they do."

Frank : "Those who are in ignorance may of course be saved. But what of those who know better and yet reject Christ? To be sure they don't wish everlasting punishment, but they would rather take that than to relinquish their immoral epicurean life and lust."

Mr. Tannenberg : "Even for these everlasting punishment would be too hard. Remember that God is love!"

Frank : "True, sir ; but He is also holy, and therefore He *must* punish those who do not want it otherwise. Do you consider the death of Jesus to be a sham? If God reveals Himself unto us by His only-begotten Son in order to show us *a way of salvation which reconciles His justice with His love*, and *vice versa*, then we must bear the consequences and have no right to criticise God for not forcing us to be saved, *if we won't, and won't, and won't.*"

Mr. Tannenberg : "Of course, if a conversion after our departure from the body is possible, then the doctrine of everlasting punishment might be justified after all, if it concerns only those who absolutely refuse to accept salvation. But how do you know that a salvation in the intermediate state is possible?"

Frank : "I heard of it in a sermon. Dean Farrar was quoted to have said 'that sin indeed is always punishment, but that there is no proof that repentance and pardon will not be always possible.' Dr. Farrar even holds that the word 'everlasting' is not a synonym of 'eternal,' therefore the doctrine of punishment beyond would not exclude the possibility of repentance

and conversion on the other side.¹ Another writer was quoted to have said : " All are called to follow the truth of eternal life ; but not all, *at least not in this world*, delve into its depth," thus leaving room for the possibility of accepting the higher truths beyond.

" More important, however, than such quotations are some passages in the Bible which are in perfect harmony with this view. St. Paul for instance says that he obtained mercy because he blasphemed *ignorantly* in unbelief. This certainly justifies the conclusion that others will obtain mercy likewise as long as they blaspheme *ignorantly*. According to Jesus' own words those who are *blind* are without sin, and He prays to the Father in Heaven to forgive them *who know not* what they do. God would not condemn any one who has had no chance to believe in Christ, therefore conversion in the intermediate state, before the final judgment-day, is not only possible but probable for those who did not even have the chance of hearing the truth. Such a chance God *must* give them, either before or after their physical death, lest He would deprive Himself of the authority to pronounce a righteous judgment."

Mr. Tannenberg : " This view would indeed reconcile with the doctrine of everlasting punishment. Surely we could not be held responsible for not believing if we did not get the chance to decide according to our own free will. But does not this include a second probation ? "

Frank : " By no means. This so-called second probation is only a compromise to get rid of hell, as Dr.

¹ Dr. Farrar, *Eternal Hope*, comp. Lit. Digest, Vol. XXI., No. 20, p. 592.

² Hilty, Gluek, III. 160.

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Shinn states in 'The North American Review,' June, 1900.¹ The notion of a material hell we may not hold, but the doctrine of retribution we cannot give up. Can it be well with him who passes hence in his sins? He who dies in sin passes on to be judged for the deeds done in the body. Having rejected the offers of mercy here, he must meet penalty there. The man who dies impenitent and unforgiven finds his retribution. If we sin wilfully now, we must suffer for it. If we pass hence with a load of *unrepented* and *unforgiven* sin, judgment must surely follow us. If we *abide* in sin, we *abide* in death. Death then is a condition, separating us from God. In John 3 : 18 we read: 'He that believeth on him is not condemned ; but he that believeth not *is condemned already*, because he hath not believed in the name of the only-begotten Son of God.' If a person is condemned already for rejecting the offers of mercy, the judgment that follows him is a continuation of a judgment begun here ; something inseparable from sin, as Dr. Shinn states it. This judgment now, this 'something inseparable from sin,' is the *condition of death* in which he *abideth* that loveth not his brother, while those who love the brethren *have passed from death unto life*,² from the condition of egotism to that of altruism and love, and as God is love, revealed unto us fully by Jesus Christ, the followers of the teachings of Jesus leave the condition of death simply by following Him, and by this means, trusting in Him altogether, pass unto the condition of life. And because there are many who never have a chance of accepting Christ in the present world, they *must* get that chance in the world to come, as indeed

¹ The Literary Digest, Vol. XX., No. 24, p. 729.

² 1 John 3 : 14.

not only our conception of God, but even the theory of evolution demands it."

Mr. Tannenberg: "All this sounds reasonable enough. But do people not say that there is no excuse now for not believing in Christ? Are there not indeed so many churches that it would be everybody's own fault not to hear the Gospel preached?"

Frank: "I know this is said very often. But if a candid inquirer goes to a church and hears a lecture on 'Our war with Spain,' or on a similar subject instead of a sermon on 'Jesus Christ and Him crucified,' would you condemn such a person for staying away from church altogether? Or would you blame him for his unbelief if the minister always commanded him to believe without giving any reasons why he should do so?"

Mr. Tannenberg: "Certainly not! Certainly not!"

Frank: "Very well, then! If he is repulsed from the church in this way, or perhaps by some church scandal, which the papers are so fond of serving to the public, he is really by very strong motives deprived of the chance to hear the Gospel preached. The chance, of course, is there still; but he does not take any more advantage of it because he has failed to find the truth. *This failure was not his fault alone.* If he now, finding no clue to some of his objections to certain passages in the Scriptures, does not know the will of the Master and commits things worthy of stripes, he will be beaten with but few stripes, and certainly the Lord will say: 'Father, forgive him, for he knew not what he did.' The servant, however, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

Mr. Tannenberg: "Your explanation of the possibility

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of conversion in our future existence seems indeed more satisfactory than any I ever heard with respect to the doctrine of everlasting punishment."

Frank : "It is merely what I heard in that sermon the other day, for I am no great Bible student, since I did not read the Scriptures carefully until quite lately. But if you would like to go to church with me next Sunday, I shall be much pleased to call on you."

After Mr. Tannenberg had agreed to this, Frank went home astonished at his own volubility of language and still more at the wonderful change of the thoughts of his heart.

XV.

INTOLERANCE.

THE next day the Rev. H. Miles called on the Hills, when Mr. Hill and Frank had just finished talking about their new business. It did not take long till Frank had told the minister all about his conversation of the previous day, adding that he would make it a chapter of the book he was to write. The minister entreated him most earnestly not to refer to this subject at all, as some would call his views too broad, while others would not think them broad enough. "You will get more enemies," the minister said, "than you might wish, if you are going to publish that idea of a possible salvation in the world to come."

Frank: "But did you not even preach it?"

Mr. Miles: "What would you think of a minister who preaches what he does not believe?"

Frank: "Are other people less bound to be true to their convictions?"

Mr. Miles: "But there is no necessity for you to get into a scrape. The creeds of most churches would be thought to be at stake, and church history teaches that people prefer rejecting the most sensible view than to give up a particle of their creed."

Frank: "And is this tolerance and fairness?"

Mr. Miles: "Tolerance? There are very few denominations which did not persecute those whom they pleased

to call heretics. If some of the clergy would only have the power now, they would not hesitate to burn a Servetus at the stake, as Calvin has done ; or to throw mothers and babes in a dark dungeon till they rotted and died as Zwingli has done ; or to refuse shelter to a John a Lasko in his utmost misery, as the Lutheran preachers of Denmark have done ; or to banish the Mennonites and even induce the civil power to slaughter them, as the Reformed ministers have done ; or to burn and drown the Baptists, as the Swabian League and the Anglican and the Reformed Churches have done ; or to burn, or drown, or roast alive, or flog to death, all who conscientiously could not share the doctrines of the Roman Church, as many of her representatives have done in bygone ages.

"The curse of intolerance depicted by Mr. Allen in 'The Reign of Law' is very significant even for our time. David's great-grandfather, the old Kentuckian settler, faces the narrow-minded congregation that considered it their duty to expel him, not for unbelieving, but for not believing as they believed. 'I will build a church,' says the old gentleman finally, 'to Him! to Him! do you hear? not to your opinions of Him nor mine nor any man's.'

"Let me warn you once more. It will be too late, when you feel the cracks of the critical whip of intolerance."

Frank: "I have heard, that, if a certain evangelist had the power, all Unitarians would surely be sent to hell. Do you think he would send me to the same place because I believe in a salvation hereafter for those who did not reject it ultimately?"

Mr. Miles: "That evangelist's sentence of course does not show much tolerance. However it seems to me as if

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it had been a little misrepresented. He certainly well, and I believe he tries with all his might to leadners to the cross. And just because he is afraid fellow-men might get lost forever, he preaches the Gospel in such a warning and earnest way."

Here Clara and Mrs. Hill expressed their thanks to the minister for protecting a man whose sermons had gone to hear themselves and whose sincere convictions they could not but admire.

Frank was aware that he was on the verge of being tolerant himself by ridiculing somebody else's conviction. Might not his own convictions meet with the same fate? To be sure they might, but he insisted all the same upon publishing his view of the doctrine of everlasting punishment for the sake of his fellow-men. In one respect however, his view did not quite satisfy him, namely, that the preaching of the Gospel and the work of Christian missions would become unnecessary if a salvation were possible in the world to come.

This objection, however, was removed when the minister said :

"Missionary work is necessary in the first place, because Jesus commands us to teach all nations, and secondly, don't you think that those who accept Jesus in *this* world already are in a more blessed condition than those who live without Christ?"

Frank : "Indeed I do! Don't I experience it myself?"

Mr. Miles : "Well, then, why should a benevolent God withhold such blessings from us? God wishes to see us happy. The Gospel-truth makes men happy, as every true Christian will tell you with bright eyes and a joyful heart. Therefore, the Gospel is preached unto all nations

to make them happy and to make them better too, as history teaches in unmistakable letters. And divine love is expressed in that purely altruistic work done by those who have an open heart and an open hand for home and foreign missions alike."

Frank : " I admit that missionary work is not superfluous notwithstanding the possibility of salvation in the world to come. Yet I cannot help asking one more question concerning little children who die without having been baptized."

Mr. Miles : " What of it ? Do you think God would foreordain them to everlasting punishment ? "

Frank : " No ! That I could never believe. Our little Dick, for instance, has passed away without having been baptized. If, therefore, others must get a chance of believing in Christ, little children must too. And if they don't get that chance in *this* world, they must get it in the *other*."

After this the minister said he was going to preach next Sunday night on the salvation of children, and asking Frank to bring his Unitarian friend along shook hands and took his leave.

XVI.

SALVATION OF CHILDREN.

FRANK had always thought infant baptism practised by the apostles. He was not a little surprised to find not one passage in his New Testament favoring it. On the contrary, none but believers were baptized. Why then was infant baptism practised? Would it be done if ministers had to administer it for nothing, free of charge?

Frank remembered a story where a minister refused to baptize a poor woman's babe unless she would pay him in advance. The woman went away crying, when she met a sympathizing Jew who gave her a \$10 bill, telling her to pay the minister and bring back the change. The dominie was now very obliging, giving her \$8 change, which sum was duly returned with many thanks to the benevolent Jew. But imagine the wrath of the churchman when his wine merchant politely declined to accept the \$10 counterfeit.

Frank could not help thinking that, if infant baptism were such a great blessing, a salaried clergyman ought not to expect an extra fee. Does not Jesus say: "Freely ye have received, freely give"? Is not a medical doctor who treats poor people free of charge a ten times better follower of the Lord Jesus Christ than a dignitary who takes the poor widow's mite? Surely an unbaptized child will not be lost unless the minister be a sort of a magician and the performance be some kind of a witch-

craft. If a child would be lost unless it were sprinkled with water, what a magic power must that water have! If a babe can thus be saved by a charm, why not a pet dog or a canary bird?

Frank could not avoid a smile at this conclusion. It struck him that no missionary would baptize a heathen who did not believe. Nevertheless some catechism taught remission of sins by means of baptism. If then baptism be such a charm why do missionaries not baptize the big heathens as well as the little ones? If baptism makes us Christians would it not be advisable to baptize every heathen as soon as one could get hold of him? How nice if all people could thus be made Christians and all foreign troubles brought to an end! And this miracle would be wrought by the charm of a little water: only Christians, no more liars and thieves and robbers and murderers; no more wars, no more killing by powder and dynamite and rum! Make the Philipinos and the Chinese Christians by means of that excellent charm of baptism, and Aguinaldo's followers as well as the Chinese Boxers would love the Americans and all their fellow-men and pray for them which use them spitefully.

Wouldn't that be nice?—Of course it would if—if—if baptism were the remedy.

If Christians are made by baptism, where do all the scamps come from in a Christian country? The inmates of Sing Sing, of our state prisons and our penitentiaries, have they not, almost all of them, been baptized? baptized as babes for the remission of their sins? Why, of their babe-sins? Were they not better then when they were little children than they are now? And their infant baptism has the charm to save them?—What a consoling doctrine if—if it were true.

Meanwhile Frank had arrived at the house of Mr. Tanenberg, who was ready to join him on his way to church.

The sermon they heard was about the salvation of unbaptized children.

“If salvation depended upon baptism, the latter would rightly be administered *for*, and not, as the original text has it, *with regard to* or *after* the remission of sins, for the Greek *εἰς* cannot have any other meaning according to the analogy of Scripture.’ Baptism means nothing else but an act of righteousness. If it were the means of remission of sins how are we to understand the baptism of Christ Himself? Just think of our most holy Redeemer receiving baptism *for* remission of His sins. How contradictory!—No, if we wish to be honest we will reject so absurd a doctrine, since Christ had no sins, but came to be baptized because ‘thus it becometh us to fulfil all righteousness.’ If then baptism does not bring about remission of sins, an unbaptized child will no more be lost than a baptized one, especially when we remember our Lord saying: ‘Suffer the little children to come unto me, for of such *is* the kingdom of heaven.’ Here Jesus calls those who resemble little children heirs of heaven; how much more then must the children themselves inherit the heavenly kingdom.

“To baptize a child will no more save it than to give it a new frock. Yet people are so superstitious to believe in a human creed rather than in the words of Jesus Himself. The consequence of infant baptism therefore is merely self-deception, since any scamp believes himself to be a Christian because of his baptism. Supposing people would stop paying the clergy for sprinkling their babes, the superstitious doctrine of baptismal regeneration would

¹ Comp. Matt. 12: 41, original text.

soon be dismissed. And a still greater advantage would be—if believers only were baptized henceforth—that no gambler or drunkard or miser—in short, no unconverted person—would bring shame and disgrace upon the Christian church. The most heinous and hideous fiends of human society, all criminals in fact, have been baptized when babes, therefore consider themselves as Christians. All who sell rum and rifles to savage tribes in heathen countries call themselves Christians because they are baptized. For the same reason all scoundrels bring-shame upon the name of Christ. If this then is the fruit which infant baptism brings forth we need not wonder why the Chinese and other heathens decline to become Christians. How different would it be if believers only were baptized.

“ If it would not pay, infant baptism would have been abandoned by the clergy long ago. Just think of a babe looking at you with its innocent eyes, embedded like a holy jewel in the white swaddling clothes with pink and sky-blue ribbons, and you to stand godfather to that little angel who is a thousand times better than you are, and to promise for that innocent creature before you something to God you have not even kept yourself? You agree with Dickens that: ‘There is nothing on earth half so holy as the innocent heart of a child,’ and yet, you, a poor wretched sinner, promise to take care of and to guard it? You whose heart is stained and whose thoughts are wicked; you who need the remission of your own sins most urgently if you were to die before midnight; you who would perish with shame if all your secret sins would be written on your face or published in the daily papers; you who are a helpless slave of sin yourself if the redeeming power of the love of Jesus would not have mercy on you; you whose conscience is

polluted with the very memory of sin, you dare to pledge a solemn vow you have broken more than a hundred times for a little child so much better than yourself? You? You?? Does not the very thought of it make you tremble? And then you withhold the Lord's Supper from a baptized Christian, for such you consider the child to be, on the ground that the little creature does not understand the meaning of this holy ceremony? Does it, then, understand the meaning of baptism? Does it??

"Don't you see how inconsistent you are? And why? Because you think a babe might be lost if it would die unbaptized? Oh, my friends, the little children will be taken care of by a better advocate than you are!

"Theirs *is* the kingdom of heaven, but it is *you* to whom the Lord says: 'Except ye be converted, and become as little children, you shall not enter into the kingdom of heaven.' It is you whom the Lord means, since you have ceased to be children; it is you who need to be converted and then, if you believe, go and get baptized, for thus it becometh us to fulfil all righteousness. Baptism anticipates conversion; conversion implies the acceptance of Jesus Christ as our Redeemer, and this postulates the personal belief in the remission of sins. The price of redemption has been paid by Jesus on the cross to save us from the wages of sin which is death, while eternal life is the gift of God through Jesus Christ our Lord. By believing in Christ we pass from the condition of death unto the condition of life. Since then we *have* everlasting life and of course shall not come into condemnation, but shall evolve from glory to glory even as by the spirit of the Lord."

In spite of his anti-trinitarian view Mr. Tannenberg

was delighted with the sermon. He told Frank that infant baptism was not generally practised in the Unitarian Church and that immersion of the believer was the mode of baptism by the followers of Socinus.

It was evident that in defiance of his denial of Christ's divinity, the saving power of Jesus made itself felt in his heart, and he asked Frank to introduce him to the Rev. H. Miles.

XVII.

IDEAL CENTERS PRODUCE PHYSICAL RESULTS, AS CHRISTIAN
SCIENCE REVEALS.

AFTER a cordial introduction Mr. Tannenberg asked the Rev. Mr. Miles whether he really believed Jesus to be the Son of God. "This question," he added, "is not one of mere curiosity, but of sincere interest. The sermon to which I had the pleasure of listening last night assigned to Jesus a power which only God can have in my humble opinion. Therefore I take the liberty to ask: Do you really believe Jesus Christ to be the Son of God?"

Mr. Miles: "With all my heart, sir! He not only is called so by others, but He calls himself so, and moreover He saved *me*. This is a fact I *know*. It is not imagination. If the whole world would tell a mother that she only imagined to love her child, she would say: 'No! I *know* that I love my darling.' She knows that her love is real, and even so I know that Christ saved me. I cannot tell you *how* He endowed me with this knowledge, but I know *that* He did so. The experience of my conversion and salvation is a *fact*. Facts are stubborn you know. If then Christ can save us in such a way that our salvation becomes a fact of our own personal experience, He must have power from on high as no other man ever had. In short, He must be the Son of God who took upon Him the form of a servant and was made in the likeness of men, and being found in

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fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."

Mr. Tannenberg: "Then you believe in His miraculous inception?"

Mr. Miles: "Why not? If His resurrection is an historical fact—and even the critical Tuebingen school did not deny it, and as indeed no pragmatical historian does,—why should I doubt the inferior miracle of His being born by the Virgin?"

Mr. Tannenberg: "A parthenogenesis you call an inferior miracle? Then you must be able to prove that such a thing could take place."

Mr. Miles: "So I will. A medical journal¹ reports of a young man, sixteen years of age, died at Sherborne in Dorsetshire, who suffered of a swelling of the abdomen that had been a puzzle to many professional men. After the dissection a female fetus was found weighing over four pounds. This monstrosity can be seen at the Museum of the Royal College of Surgeons in London.

"If such a formation is possible in a male organism, how much more must it be so in a female one where the conditions are at hand."

Mr. Tannenberg: "If the report is reliable, it is indeed wonderful."

Mr. Miles: "Why, the fetus can still be seen! But let me refer to Darwin who speaks of the larva of the *Cecidomyia* as producing other larvæ *asexually* and quotes not only Wagner but also Grimm, who shows that the case of the *Chironomus* the pupa, and not the larva, of which produces itself asexually 'unites that of the *Cecidomyia* with the parthenogenesis of the *Coccidæ*;' the term parthenogenesis implying that the mature females

¹ Salzburg, Jahrg. 1814, IV., p. 252.

of the Coccidæ are capable of producing fertile eggs without the concourse of the male.¹

"Professor Loeb, of the University of California, says in connection with his experiments of chemical fertilization: 'The development of the unfertilized egg, that is an assured fact. I believe an immaculate conception may be a natural result of unusual but natural causes,' etc. Professor Gage, of Cornell, calls 'the development of animals by parthenogenesis—that is, without fertilization—a well-known phenomenon in nature,' and Professor McCloskie, of Princeton, expresses himself to the same effect that 'unfertilized eggs of both animals and plants have been found to produce embryos.'²

"In a parthenogenesis the conditions are certainly at hand to produce such a strange phenomenon, and modern science will indeed admit this phenomenon on the ground that *ideal centers can produce practical results*.³

"A medical student had his eye bandaged and a vein was pretended to be opened in his arm. A stream of

¹ Origin of Species, Chap. XIV., Development and Embryology.

² The Literary Digest, Vol. XIX., No. 25, p. 741.

³ As to ideal centers producing practical results, Dr. Hack Tuke gives an instance of death being produced by suggestion. A Frenchman of rank was condemned to death for some crime, and his friends, willing to avoid the scandal of a public execution, allowed him to be made the subject of an experiment. He was told that he must be bled to death. His eyes were bandaged, and his arm having been lightly pricked, a stream of warm water was made to trickle down it and fall into a basin, while the assistants kept up a running commentary on his supposed condition. "He is getting faint; the heart's action is becoming feebler; his pulse is almost gone," and other remarks of the sort. In a short time the miserable man died with the actual symptoms of cardiac syncope from hemorrhage, without having lost a drop of blood.¹

¹ Wood's Med. Monographs, Vol. III., No. 3, p. 731.

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water was then spurted into a bowl, and the student, thinking it was his blood, became pale and fainted. Another actually died from a similar sham operation.¹

"Sir Humphrey Davy, wishing to experiment with some new preparation on a paralyzed patient, put first a thermometer under his tongue. The man, believing this was the new remedy, soon felt so much better that Sir Humphrey told him to come the next day, and in a few days, with the thermometer applied for a few minutes each day, he was well."²

"Probably you have heard of the royal healing touch, practised in England as well as in France, and even by some emperors of ancient Rome. In reality it was not the royal touch, but the faith facilitated by unconscious psychism or soul action. Christian Science has indeed been practised at all times, before it ever adopted this name. Its result does not depend on science at all, but rather on ignorance on the patient's part, as you have seen for instance by Sir Humphrey Davy's thermometer cure. 'A child afflicted with chorea or St. Vitus's dance is brought to an obscure charlatan. By methods evidently ridiculous, the operator inspires in the patient the idea that he is cured. And, in fact, the child sees that the disorder in his movements stops; the chorea is gone. The papers have recently been telling of the prowess of a Venezuelan, who has been curing rheumatism and gout by the simple imposition of hands. The facts are indisputable.'³

"Dr. Schofield reports a case of psychism that produced a still more striking practical result. He writes: 'I re-

¹ Schofield, *The Unconscious Mind*, p. 362.

² Schofield, *The Unconscious Man*, p. 391 f.

³ Quoted from *The Literary Digest*, Vol. XX., No. 25, p. 755.

member in hospital practise one special case under my care of a woman whose whole abdomen was greatly distended by a supposed tumor of enormous size. Under chloroform it at once disappeared, but on regaining consciousness there it was as large as ever. The woman was not, therefore, cured, and it was no comfort to her to know that when she was unconscious the swelling was not there; all she wished was to be relieved of it. I therefore put her under chloroform again, and, while under, tightly bound her round with plaster of Paris bandages, that I allowed to set as hard as stone before she came round. This time, of course, she could not expand, and the tumor was gone. She was delighted we had removed it, and after keeping the bandage on three weeks, it was taken off, and the woman left, most thankful to be relieved of her distressing complaint.¹

By psychic action even cancer may be produced. Sir George Paget says: 'In many cases I have seen reasons for believing that cancer has had its origin in prolonged anxiety;' ² and Dr. Snow (Lancet, 1880) asserts his conviction that the vast majority of cases of cancer are due to mental anxiety.

"If, then, by psychism, or, as Dr. Schofield terms it, by the action of the unconscious mind, tumors, cancers and the like may be produced, why should it be absurd to believe in the possibility of a parthenogenesis where the conditions are at hand? If ideal centers can produce practical results, they surely must be able to develop an already given agent, and if this conclusion is correct, then science is in better harmony with the Scriptures than the prejudice of some sciolists may grant. 'The

¹ Schofield, *The Unconscious Mind*, p. 397 f.

² Lectures, p. 165.

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subjective mind,' says Dr. Hudson, meaning the same mind that Dr. Schofield calls unconscious, 'has absolute control of the functions, conditions, and sensations of the body, and is constantly amenable to control by the power of suggestion.¹ It stands to reason that the angel's suggestion to Mary could produce practical results, since analogous cases have been scientifically demonstrated, and it is by no means impertinent that Dr. Schofield in England, and Dr. Hudson in America, and many other scholars in all civilized countries, have arrived at the same conclusion, namely, that by suggestion practical results may be obtained."²

Frank : "The results of scientific researches are indeed

¹ Hudson, Law of Psychic Phenomena, p. 151.

² The statement that "ideal centers may produce physical results" and its application to show merely *the possibility* of an immaculate conception does not abate the miraculous inception of our Lord Jesus Christ, which is *unique*, since the suggestion (Luke 1 : 31) was enforced by the creative power of God Himself (Luke 1 : 35). How, by suggestion, practical results are obtained even unconsciously has been pointed out by Doctor Hudson, Doctor Schofield, and other modern scholars. Without knowing the fundamental law of psychism, Christian Scientists apply suggestion and auto-suggestion, and thus very often obtain the desired result. Dr. T. J. Hudson is not afraid to say that, in this respect, they are far in advance of the hypnotists and mesmerists, for they actually teach their patients how to help themselves. "Without knowing it, they in effect teach their patients the methods of auto-suggestion. Without having the remotest conception of the real principles which underlie their so-called 'science,' they have somehow stumbled upon the machinery of mental therapeutics. To do them full justice, it must be said that they employ the machinery to good purpose. They do much good and little harm, and the little harm they do generally arises from over-confidence in the universal efficacy of their methods."¹

¹ Hudson, Law of Psychic Phenomena, p. 175.

wonderful ; but is not their application with respect to the divine person of the Lord Jesus Christ somewhat out of place ? ”

Mr. Miles : “ It seems like want of tact, indeed ; but how could I avoid it ? To a candid inquirer, as Mr. Tannenberg is supposed to be, I had at least to demonstrate the possibility of an immaculate conception. A discussion of this delicate subject seems to you indiscreet only because your present conception of Jesus Christ is a most sublime and holy one. Six months ago you would have thought differently. ”

Frank : “ That is really so ! And the change of my views I cannot but call the result of faith. ”

Mr. Miles : “ And so it is ! I have seen men, rough, ignorant, uneducated, become gentle like lambs by the power of the gospel of Jesus Christ. If this gospel can endow a ruffian with such delicate tact as to become refined to the bottom of his heart, it must be really the power of God unto salvation to every one that believeth. And because it is not only the categorical imperative of a moral system, but a power of the Almighty, the author of it can be no other than the Son of God Himself. If the followers of Zoroaster already believed in a *virgin-born saviour*, whose arrival on earth would usher in a millennium of peace and happiness ; if the *woman's seed* was to bruise the serpent's head ; and if Paul also tells us that, when the fulness of the time was come, God sent forth *His Son, made of a woman* ; how then are we, with our limited knowledge, to deny an event the possibility of which may be above, but not contrary to reason ? ”

Mr. Tannenberg : “ I am greatly obliged for the information which you have taken the trouble of giving to me. I cannot, of course, adopt your view right away,

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but I shall henceforth look upon Christ as being more than a mere teacher of ethics."

Mr. Miles : " This we do, even apart from His immaculate conception, on account of the *power* of His teaching. This power has bettered the world and, therefore, can only be explained by divine origin. Furthermore, it leads to the conviction that Christ had a knowledge of things different to any that is accessible to mere men. His superior knowledge enables Him to speak with an absolutely unique authority. This authority, however, will fall to the ground if we deny to Christ any miraculous and superhuman character, as even an honest agnostic states. And if this must be granted, those who deny Christ's divine origin are very inconsistent by placing His authority above that of Buddha or Mahomed. If Christ be not superhuman, why should not Buddha's teaching be truer than His? Do you place Christ's teaching above Buddha's because it bettered the world? Then let me ask you whether you believe that a moral system, a mere doctrine, can do that? You will find the answer in Kant's own confession that it is the human heart that must be changed, though he does not know how this change is to be brought about, for a good resolution and a good action are two very different things. A doctrine alone betters a man no more than a sign-post walks the way to which it points. It is certainly to the credit of Socrates to think that knowledge would make the world better; but, alas! we know only too well that he was mistaken. Our criminals in Sing Sing and other state prisons are by no means stupid. They are often very smart and clever, and the prison newspapers which they edit among themselves leave no doubt of their knowledge and ability. Our educational system tends to

raise *smart* men ; what we want, however, are *good* men, and by neglecting to educate *good* men our schools do really not benefit the community half as much as the individuals. To be sure ethics are taught in our public schools ; but does knowledge of right bestow the power of doing right ? Why is it that real pious men, not hypocrites, are usually the best men ? They are not exactly what we call smart. Clever men are not necessarily good men. As soon, however, as their hearts are changed, as Kant points out, by the divine influence of the gospel of Jesus Christ, clever men will also become good men. For this reason Christ's superhuman character must be admitted, and we cannot but recognize in Him the Son of God, made of a woman, that is, the woman's seed who was to bruise the serpent's head, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Christ, therefore, is indeed more than a teacher ; He is our *Saviour*. And if it is sincere interest that prompted you to ask whether I believed Him to be the Son of God, then permit me to say that I hope with all my heart that you may come to the same conclusion."

Frank : " It is indeed Jesus alone who wrought that wonderful change within me, that gives me the assurance of not only immortality, but of eternal life. And if, in the face of this fact, Jesus is not the Son of God, who is He then ? "

Mr. Tannenberg : " Indeed, if Christ is not God's Son, then He would be the most singular impostor whom the world has ever seen. But can we not have eternal life without Christ ? "

Mr. Miles : " Immortal existence, yes ! but not eternal life."

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Mr. Tannenberg : " Then life is not existence ? "

Mr. Miles : " Certainly not. A stone is in existence, but has no life. Life is growth, development, evolution."

Mr. Tannenberg : " And what is death ? "

Mr. Miles : " The opposite of growth : a stand-still, retrogression, devolution, if this word may be coined."

Mr. Tannenberg : " But does that not imply extinction or annihilation ? "

Mr. Miles : " Not necessarily. Though no doubt it is true, as Dr. Hudson remarks, that ' the law of suggestion follows the soul across the boundaries of eternity ' and that ' spiritual death is the inevitable result of spiritual unbelief,'¹ the soul itself does nevertheless continue to exist, for soul and consciousness are by no means identical, as Dr. Du Prel has clearly demonstrated.² Memory will not cease to exist either, for the suggestion that physical death ends all will *in no moral being* outweigh the, often unconscious, auto-suggestion that there *may* be a continuity of existence beyond. If extinction were the result of spiritual death, which is indeed the condition of unbelievers, then believers who have done some slight wrong would be worse off than the most selfish infidel, for the latter would simply cease to exist, while the former would suffer for their sins, if we quote Romans 2 : 12 without considering Romans 3 : 23 f.³ Such a doctrine of immortality would not be very consoling to believers who even should suffer punishment for sins that were committed *before their conversion*. They might wish never to have believed at all rather than to have be-

¹ Hudson, Law of Psychic Phenomena, p. 394.

² Du Prel, Das Rätsel des Menschen, pp. 16, 20, etc.

³ Hudson, Law of Psychic Phenomena, p. 383.

come immortal by faith and yet to find punishment waiting for them.

"Fortunately this is not what Christ teaches when saying that all manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world, *neither in the world to come*. This implies that sins *will* be forgiven in the world to come, sins that had not been forgiven in this world. If this is granted, a continuity of existence of *all* men, not of believers only, is to be expected, or Christ could not have spoken of a resurrection of damnation,¹ nor of everlasting punishment.²

But even apart from the Scriptures extinction of soul is impossible because the soul is indestructible ; it will be so even in a retrograde development. Her life I do not call existence, but evolution and progeneration toward God ; death I may consequently call devolution and degeneration away from God ; both, however, life as well as death, are *conditions of existence*. Those who believe in Christ and follow Him pass from death unto life, from devolution to evolution, in a spiritual sense ; those who lived in separation from God enter into the closest union with God, and the act of passing from death unto life is regeneration."

Mr. Tannenberg : " Is this the new birth of which Jesus speaks to Nicodemus ? "

Mr. Miles : " Even so. A man is converted to Christ by believing in Christ. His conversion, therefore, takes place as soon as he accepts Christ as his Saviour, regeneration is wrought in him by the grace of Christ through our Lord Jesus Christ, according to the Scriptures. By faith we enter into the kingdom of God,

¹ John 5 : 28, 29.

² Matt. 25 : 46.

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by grace we become citizens of this kingdom, being adopted as children of God. Our adaptation to the new environment is a continuous spiritual evolution, and *this is life everlasting which starts at the time of our regeneration*. Thus life and death are the two conditions of our immortal existence, the manifestations of which take place either within or without the limits of the kingdom of God."

Frank : "Then immortality is the privilege of all human beings alike, as I told Mr. Tannenberg the other day. But you promised to deduce evidences of immortality from the manifestations of hypnotism, somnambulism and spiritism. Might we not hear them now?"

Mr. Miles : "The hour is too late to properly discuss these phenomena to-night. Let me only say at present that our dreams lead us to the conjecture of a transcendental consciousness of the soul. We awake, but frequently are entirely unable to remember what we dreamed. If we do recollect anything it is merely the last impression. Of course, we can dream incessantly, and indeed we do dream all night, for the soul's transcendental nature or subject does not sleep,—but such seemingly long dreams are the work of a few moments only as psychologists know. Our higher transcendental consciousness or subjective mind does not often impart to our ciscendental consciousness, or to the conscious or objective mind as some prefer to call it, a clear conception of our transcendental ideas and experiences, after we awake. In our dreams we cross the border-line of the unseen world, but our memory usually fails to recollect the experiences of the transcendental part of our soul. Psychological studies leave no doubt of an unconscious mind (that is, of a transcendental or subjective consciousness,

usually unknown to our ciscendental subject, that is, to the conscious or objective mind), on the ground of our subconscious being, and those dreams that are generally called clairvoyant are already a proof of it. Consul Brest, for instance, during his visit to the isle of Melos, dreamed three nights in succession that he was digging at a certain spot of the island and found, besides other statues, a very pretty one of a Venus. The consequence of this clairvoyant dream was that he went to the spot he had seen when dreaming and dug out the now well-known Venus of Milo."

Frank: "Here the unconscious mind's experience must have become conscious, mustn't it?"

Mr. Miles: "Ciscendentally conscious, yes. When speaking of an unconscious mind I don't mean to say that we are absolutely unconscious of the night-spheric experience of our soul, but that that part of our soul which is termed 'unconscious' or 'subjective mind' has so to say a consciousness of its own, glimpses of which are granted to our present objective, or ciscendental day-spheric consciousness only occasionally."

Frank: "If we have a double consciousness, one ciscendental, the other transcendental, are we then double beings?"

Mr. Miles: "Not necessarily. Just because we *have* a conscious and an unconscious mind, we, as souls, are unities; but we have two minds, that is, two spheres of the soul, the 'Ego.' Our ciscendental consciousness is just as much the property of the soul as our transcendental consciousness. The soul *is* a unit, but it *has* a double consciousness, one of which is empirical or ciscendental, while the other is not objectively empirical or transcendental. Both spheres belong to the soul alike, and there-

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fore I speak of a transcendental subject on the supposition that our ciscendental consciousness is merely a stage of evolution into a higher transcendental subject of the self-same being, the soul.

Frank : "Is then our subconscious being the soul itself?"

Mr. Miles : "Not exactly the entire soul itself, but rather the main center of the soul, whence the glimpses of 'another me' shine forth occasionally, especially in clairvoyant conditions, as you shall see some other time.

"Such a dream, revealing the 'other me,' is that of an artist, Groeger, in Hamburg, who, by a Danish major, was requested to draw the portrait of his deceased wife. Groeger had neither seen her nor any picture of her, nevertheless, the major would not hear of Groeger's protestations. Being in the utmost perplexity the artist, in a dream, saw a lady's face so distinctly that he made a sketch of it the next day and was not a little surprised when the major declared it to be a striking likeness of his deceased wife."

Mr. Tannenberg : "And how do you explain this phenomenon?"

Mr. Miles : "By unconscious suggestion to the visionary faculty of Groeger's transcendental subject, usually called 'second sight' or 'clairvoyance.' This faculty is superior to space and time, and is oftener revealed in dreams because of the then greater freedom of the soul. It was such a clairvoyant dream that induced Pilate's wife to send unto him, saying : Have thou nothing to do with that just man ; for I have suffered many things this day in a dream because of him.¹ Such a clairvoyant dream it was when Calpurnia cried in her sleep : 'Help, ho ! They

¹ Matt. 27 : 19.

murder Cæsar,' dreaming that 'she saw his statue, which like a fountain, with an hundred spouts, did run pure blood, and many lusty Romans came smiling and did bathe their hands in it.'¹

"Perhaps you remember, from Plato's *Crito*, the dream of Socrates in which a woman in white raiment called him by name and said: 'On the third day, Socrates, thou shalt reach the coast of fertile Phthia,' or the still more remarkable dreams of Jaddúa and of Alexander. When Jaddua, the high priest, heard of the approach of the conqueror God warned him in a dream that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order. According to which dream he acted entirely, and so waited for the coming of the king. Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored the name, and first saluted the high priest. Alexander's army was surprised at what he had done, and supposed him disordered in his mind. However, Parmenio alone went up to him and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, 'I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very same person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, ex-

¹Shakespeare, *Jul. Cæsar*, Act II., Scene 2.

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horted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision . . . I believe that I shall destroy the power of the Persians'.¹

"Here is a clipping from the New York Press, June 11, 1900, that will illustrate the soul's faculty to penetrate the sphere of the noumena and to impart its transcendental experiences in the form of phenomena to the conscious mind of the ciscendental subject or nature of our soul." With this, the minister handed the clipping to Mr. Tannenbergh, who read as follows:

"DR. GIBIER SAW HIS FATE IN A DREAM.

"TOLD HIS WIFE OF VISION HOURS BEFORE THE TRAGEDY.

"He Laughed at the Strange Forecast that so Accorded
With his Psychological Views.

"That Dr. Paul Gibier, the founder of the Pasteur Institute in this city, who was killed in a runaway in Suffern, N. Y., had his death and the tragic manner of it foretold to him in a dream was made known by his wife yesterday. Strange as it may seem, he laughed away his wife's fears when he told it to Mrs. Gibier, although it coincided strangely with his belief of mind, matter and immortality.

"It was the matron of the Pasteur Institute who told yesterday of Dr. Gibier's dream. It was told to her, she said, by Mrs. Gibier. On last Friday night, Dr. Gibier, who had been ill with lumbago, slept for the first time in twelve days. When he awoke on Saturday morning he related to his wife a strange dream which he had had.

"He said that he dreamed he was out riding alone and

¹ Josephus, Ant. XI. III. 4 and 5.

had been thrown from his buggy and killed. It was in that way that death did come to him only a few hours later, the only difference between the dream and the reality being that Dr. Gibier was accompanied by his mother-in-law, Mrs. C. V. Hoern of Baltimore, when he was killed.

“Dr. Gibier had many strange views on immortality, hypnotism, hypno-magnetism and auto suggestion, and during his lifetime he wrote these words :

“ ‘One of the simplest yet one of the most powerful proofs that intelligence exists apart from matter may be found in the sort of an experiment where subjects under the influence of an operator become at certain states seers, and see objects and persons invisible to those in a normal state.’

“In this case Dr. Gibier was the seer of his own sad fate, although the startling portrayal of it to him did not impress him at the time.”

When Mr. Tannenberg had finished, the minister resumed : “In these and many other instances the present consciousness recollected the impressions of the transcendental consciousness. As a rule, however, the latter seems to be asleep while we are awake. Nevertheless it is real and active, even so that Hemsterhuis ventures to say : ‘While dreaming a man is what he really is.’ Kant believes that ‘the ideas of a sleeping person are clearer and more perfect than those of the same person when awake.’¹ ‘By dreams men become acquainted with themselves,’ writes Hilty ;² Shakespeare represents this assertion most strikingly in Richard III., Act V., Scene 3, when Richard starts out of his dream and discovers that

¹ Kant's *Anthropologie*, ed. Starke, pp. 165, 173. Traeume eines Geistersehers, p. 49 Anm.

Hilty, Glueck, II., p. 100.

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he is a coward ; and the biblical psychologist Franz Delitzsch says: 'It is not only the visible world which is represented by dreams, but our entire subjectivity, innate and acquired, appears with such truth to nature that it breaks through all coercion of environment and all hypocrisy of our waking condition.'¹ The frequently immoral character of the unconscious mind as seen in dreams, in which we commit all sorts of crimes without compunction, tallies with the Kantian doctrine that the moral will is the true *Homo Noumenon*—the self of man,² and Dr. Schofield remarks: 'Our dreams often reproduce our natural character. In dreams the natural deformities of our dispositions are revealed, which in waking life are modified or repressed by consciousness and culture. Few of us but must be surprised with the difference of our characters asleep and awake.'³

"Our latent potentialities even are often revealed in a dream, by which we sometimes find out who we really are. Dreams tear away the false face from our very soul and reveal our potentialities in a good as in a bad sense alike. Our present consciousness and will power is not the master of our soul's subconscious ground while we sleep and is even not always able to understand the motives of our hidden character while we are wide-awake. Our transcendental consciousness, however, contains all of which our ciscendental consciousness is aware. We call it unconscious because to our conscious mind it seems to be asleep, and we know of its existence mostly by clairvoyant conditions and by the manifestations of souls free from the material fetters. But of this the next time."

¹ Delitzsch, *Bibl. Psychologie*, 2 Aufl., p. 281.

² Cobbe, *Darwinism*, p. 314.

³ Schofield, *The Unconscious Mind*.

XVIII.

MAN'S DOUBLE NATURE.

DURING that week Frank and the Hills one evening were guests of the Tannenberg family, with whom they had of late become well acquainted.

After a discussion of the current news the conversation became of special interest when Mrs. Tannenberg told Mr. Hill that she had seen him years ago in a dream under circumstances this gentleman acknowledged to be correct.

Mrs. Hill raised her finger good-humoredly, asking her husband how he could so deceive her. He however looked rather serious, saying: "Is it not strange how we sometimes meet persons who seem like an old acquaintance to us, although we are not even introduced to them. I remember a gentleman I once met who took to me right away and afterward told me that he could not explain this liking at all. Whence does this sympathy come? How is it that often a perfect stranger seems so much like an old friend, while on the other hand we may know people for years and years, yet we are as strange to them and they to us as when we first met?"

Clara: "I suppose it is sympathy."

Mr. Hill: "Between you and Frank anyway."

"Pa, stop now!" Clara protested poutingly. The old gentleman, however, was in his sway, so he went on: "Well, if it isn't sympathy, what is it then? Is it love, my dear, real love? What do you say, Frank?"

"I say," replied Frank, "that as long as the previous question lays before the house a new one ought not to be admitted."

Mr. Hill: "Well done, Frank. But can you answer the old one?"

Frank: "How it is that strangers sometimes seem to be like old friends?"

Mr. Hill: "Yes, and why, on the other hand, an old acquaintance may remain a stranger for ever so long."

Frank: "I think Clara's explanation is correct: sympathy. The Rev. Mr. Miles told me of a poem of Goethe's, dedicated to Frau v. Stein, where the author expresses his sympathy even by believing that this lady in bygone times must have been his sister or his wife. Whether his belief in preexistence be right or wrong does not concern us at present. I refer to this instance merely in order to be justified in saying that sympathy does exist and may connect us with others more intimately than we can account for."

Mrs. Hill: "But what is sympathy?"

Mr. Hill: "And whence does it come?"

Frank: "To me sympathy seems to be a subconscious sensation of inner relation. This definition points to its origin, our subconscious being, our soul, which the Rev. H. Miles identifies with our real self. No matter, however, what we call our subconscious being, it is a reality, for it manifests itself by sensations, one of which we call sympathy."

Mrs. Tannenberg: "But how is it that our subconscious being acts without being clearly conceived of by our self-consciousness?"

Frank: "I think we are to a certain extent conscious of it. Are we not?"

Mrs. Tannenberg: "Yes; but what I mean is: Why don't we know more of our subconscious being?"

Frank: "I suppose because it is *subconscious*. Our soul seems to know more about us than our present consciousness can be aware of. We have presentiments that very seldom deceive us. Take, for instance, the sensation of sympathy and antipathy. Of course we are liable to make mistakes; as a rule, however, our soul or subconscious being is a more reliable judge of our fellow-men than our logical conclusions. Although fiction, Hawthorne's 'Scarlet Letter' appeals to us, because the presentiment of the Rev. Mr. Dimmesdale against Roger Chillingworth, whom his logic pictured as a friend, is a psychological truth. The same is true of the antipathy of Richard Carvel, lad that he was then, against his uncle Grafton. Let our present consciousness say what it may, our subconscious being sees further, and may even be greatly different from our outward appearance."

Here Mrs. Tannenberg, while taking a small volume from the book-case, asked:

"Then we have, so to speak, two natures?"

Frank: "It seems so to me. 'Every man is double,' says a modern writer, 'and the lower man grips at the very throat of the higher man and spiritual.'¹ These two natures have well been compared to a pair of coupled dogs, sometimes one and sometimes the other obtaining the victory, and sometimes both pulling together in harmony.²

"In 'Taliesin' Richard Hovey discriminates between 'the *self* that *wakes* and the *self* that *dreams*,' and with

¹ Hillis, *Foretokens of Immortality*, p. 22.

² Schofield, *The Unconscious Mind*, p. 340.

regard to the transcendental consciousness of our subconscious being or soul, he says :

' For save in you
(*Strange underlife !*)
We can but trust
If the world be true,
Or if our vision
Be but derision,
The smoke and dust
Of a phantom strife.'

"The self that wakes and the self that dreams do not make us a double being, but indicate *two natures or minds in one being*, as Goethe precisely states when saying :

' Zwei Seelen wohnen, ach, in meiner Brust,
Die eine will sich von der andern trennen ;
Die eine haelt mit derber Liebeslust
Sich an die Welt mit klammernden Organen ;
Die andre hebt gewaltsam sich vom Dust
Zu den Gefilden hoher Ahnen.'¹

"In 1781 Goethe wrote to Lavater : 'I am conscious of the fact you so well describe, that God and Satan, heaven and hell, are striving for the mastery within me.' And Faust only echoes Goethe's own experience when he says :

' Two souls are ever striving in my breast,
Each from the other longing to be free.'²

"A modern thinker writes : 'Who has not recognized his double self, even when devoured by the flames of a ravishing fever ? While you groan and writhe in the consciousness of pain, still you are ever dreaming and communing with that "other self," which stands near by

¹ Faust, I., Vor dem Thor.

² Strong, *The Great Poets and their Theology*, p. 316.

to paint rapt visions of beauty upon the dream cameras of your mind.' ¹

"These two natures struggle for supremacy in the background of our soul, but it is our own self who decides which of the two will be victorious."

Mrs. Tannenberg: "I read of some strange phenomena that seem to justify this supposition. In the background of our soul, the author remarks, slumber faculties which shine forth quite unexpectedly. While asleep, some almost idiotic persons often spoke with such eloquence and on such high moral subjects that they seemed altogether different beings. Somnambulistic conditions, fever-dreams and the like prompt their agents occasionally to use such sublime language and to express such memorable thoughts that even a Weber (Demokritos) thinks them worth considering. And Kant remarks that the actions of somnambulists show usually more intelligence than these persons are known to possess in their normal condition. Many instances illustrate these sentences and lead us to acknowledge that we are two natures."

Frank: "I beg your pardon, madam; I'd rather say, that we *have* two natures."

Mrs. Tannenberg: "What's the difference?"

Frank: "If we *are* two natures, then we are *two beings*; if we *have* two natures, we are only *one* being each of us."

Mrs. Tannenberg: "Somnambulists, then, ought to know subsequently what they had been doing when asleep."

Frank: "Not necessarily. We often dream, for instance, without being able to remember *what* we dreamed."

¹ The Independent Thinker, Feb. 1, 1901, p. 7.

Mrs. Tannenberg : "That's so, indeed. But sometimes we do remember what we have been dreaming ; do we not? "

Frank : " Certainly, madam ; and just because we are able to remember the experiences of the self that dreams, we must be a *unit*. If we were not *one* being, each of us, we could *not* remember anything of our dream-life. Even in our most confused dreams, we are always conscious of being the self-same being that we are in our present consciousness, therefore we *are* units, but *have* two natures."

Clara : " Say, from whence you owe this strange intelligence? "

Frank : " From discussions on the subject of immortality with the Rev. Mr. Miles. When I first met him I considered myself a thorough materialist. He sacrificed long evenings speaking to me like a friend, and by his sincere efforts I became convinced of our higher destination in a life hereafter. Finally, I believed in Christ, and since then I know my life to be hid with him in God, and immortality to me is now more than mere existence ; to me it is life everlasting, evolution from glory to glory. This condition I have entered into through that door the posts of which are erected of the beams of a cross stricken with the blood of the lamb on Calvary. Behind this door I am safe ; the angel of death will not hurt me, since I have already passed from the condition of death unto that of life everlasting, and *this* life, which is now hid with Christ in God, will have a still fuller sway of development when the material fetters break, when I reach a higher stage on the road of evolution till I am changed altogether into the image of Christ from glory to glory, even as by the Spirit of the Lord."

XIX.

MAN A SOUL WITH TWO MINDS AND TWO BODIES.

WHEN Frank and Mr. Tannenberg had again made their appearance at the residence of the Rev. H. Miles, the latter began by stating that the mind of the transcendental subject comprises the experiences and impressions of the mind of the ciscendental subject, and that the soul, the Ego, the individual, when leaving the physical body or ciscendental organism for the existence beyond, takes along the remembrance of all former experiences.

"Dr. Hudson," continued the minister, "speaks of an objective and a subjective mind,¹ just as Dr. Schofield speaks of a conscious and an unconscious mind. These minds however pertain, as we may infer from Kant's statements, to adequate subjects of the soul, and the latest discoveries have shown that these subjects have even their adequate bodies,² so that it is perfectly correct to say that we are souls and have bodies, each individual having a natural and a spiritual body, as Paul has stated almost two thousand years ago,³ and Plato even four thousand years ago when discriminating between the soul, the soul-body, and the earth-body. The soul is indeed the Ego,⁴ the individual self; but it is not the mind, either the objective, conscious, or the subjective, unconscious

¹ Hudson, *Law of Psychic Phenomena*, p. 151.

² Henry Frank, *The Physical Basis of The Soul*, pp. 10-26.

³ 1 Corinthians, 15: 44.

⁴ Hudson, *Law of Psychic Phenomena*, pp. 322 f.

mind. Soul, being the Ego, is above the two minds. Dr. Du Prel calls it a grave mistake to confound soul and mind and consciousness. The soul is the Ego and has mind, a conscious, objective, ciscendental one, pertaining to the soul's protoplasmic, natural, ciscendental body, and an unconscious, subjective, transcendental one, pertaining to the soul's bioplasmic, spiritual, transcendental body."

Frank: "Why do you call our body of flesh 'protoplasmic,' our spiritual body 'bioplasmic'?"

Mr. Miles: "Because the former consists of dead matter, protoplasm, or *formed material*, while the latter consists of living substance, bioplasm, or *forming material*. According to Dr. Beale's discoveries bioplasm absorbs lifeless matter and transmutes it into active living substance, and this transmuted matter is protoplasm or formed matter."¹

Frank: "And with animals?"

Mr. Miles: "The process is just the same, since *all bioplasm*, no matter whether obtained from the body of an ape, or a dog, or a fish, or of a man, *is indistinguishable*."

Frank: "Then an evolution of all beings from the same kind of bioplasm——"

Mr. Miles: "—is by no means a necessary inference. True, all bioplasm is indistinguishable, 'but who would, therefore, affirm that all these different forms of living matter are one and identical?' This question is asked by Dr. Beale himself, and he continues: 'Although there may be no physical or chemical differences, we know that the life history of these several forms is very different, while the results of their living are sufficient to prove *that they must have been diverse from the very first*.'"²

¹ Comp. Henry Frank, *The Physical Basis of the Soul*, pp. 11-15.

² Quoted from Henry Frank, *Ibid.*, p. 12.

"Mr. Frank calls bioplasm or the primal living matter *inherently different in its very essence*, and concludes that there is operating in bioplasm a force which must be immaterial, and this force is, as I do not hesitate to say, the soul, being the individual self above the conscious or objective and the unconscious or subjective mind. Hence I am a soul and have minds, one pertaining to the natural, the other pertaining to the spiritual, body.

"Psychology and the analysis of consciousness have been too often considered to be identical. Yet this was nothing but a *petitio principii*. The soul is not confined to our conscious, but comprises also our unconscious, mind. More than a hundred years ago Kant defined man as a being with two natures, one of which pertains to the physiological, the other to the psychological side. Whether this definition is correct depends upon the question whether the action of our mind is bound up in the function of the brain, or whether it may be traced to the unconscious sphere of our being, in the latter case being *toto genere* different from that which may be traced to the function of the brain.¹

"If there is an unconscious mind action apart from the function of the brain we have to admit a dualism between brain and soul. To locate and limit the soul somewhere within the body has ever been the fruitless effort of the thinkers of all times. Hence the conclusion of Henry Frank, that the soul commingles with every fiber and tissue, every organ and member, is most worthy of our consideration.² He quotes frequently Beale's 'Protoplasm' and states that 'to him, *bioplasm*, the living matter, is something totally different from protoplasm, the

¹ Du Prel, *Das Raetsel des Menschen* (Reclam), pp. 16, 20 f.

² Henry Frank, *The Soul's Existence and Immortality*, pp. 6, 9.

formed or not living matter. By living matter he means that which has the power to absorb and transform other matter which does not have this power.¹ With Mr. Frank I conclude that 'the force which operates in *bioplasm* is *immaterial*, while that which operates in not-living or common matter is *material*.'² Bioplasm, traceable by means of a chemical coloring, pervades throughout the physical body. Though colorless and invisible, it absorbs common matter and forms it into its own perfectly outlined, though invisible, body."³

Frank: "Then the soul has a body of its own besides the physical one?"

Mr. Miles: "Exactly! Within our physical bodies there exists an invisible and transparent body, 'the precise facsimile of our opaque, physical bodies, which constitutes the only *living* body we possess, and from which the outer and *non-living* body proceeds.' This is the real psychical body which exists, not of proto, but of bioplasm, by means of which 'the soul transmutes dead into living matter, in an instant, in the twinkling of an eye, absolutely contradistinguished from any other known activity in nature.'

"You will thank me for calling your special attention to Mr. Henry Frank's concise elaboration of this subject in his book on the 'Soul's Existence and Immortality,' from which I have just taken a few quotations. He not only shows the existence of the soul's bioplastic body, of which I shall speak as of the transcendental body of the soul, but he also demonstrates, relying upon Beale's discoveries, that the bioplastic, or, as I call it, the transcendental, body of the soul is structureless and

¹ Henry Frank, *The Soul's Existence and Immortality*, pp. 11.

² *Ibid.*, p. 14.

³ *Ibid.*, p. 15.

uncomposed of separable substances, and, as its vitalizing energy has its source within itself, therefore will surely survive the physical body.

"It is, then, perfectly correct to say with Du Prel : 'The brain does not think, but the soul thinks by means of the brain, for the soul produces the brain, and not only the brain, but the whole physical body is the tool of the soul,' and the soul is the *ego*, the '*I*.'¹ 'Brain,' says the same author, 'can only be conceived as the product of an organizing agent, and the teleological organization of the brain is only intelligible, if the organizing agent (the soul) *thinks*.'² 'That we have consciousness at all is the concern of the soul; that this consciousness with regard to the body is terrestrial (ciscendental) is the concern of the brain.'³

"When Du Prel calls ancient psychology dualistic, modern psychology monistic, and this just because of the dualism between soul and brain, since brain is nothing but matter absorbed by the soul by means of bioplasm, he states exactly my position that we *are* souls and *have* bodies, physical and psychical, ciscendental and transcendental bodies.

"The soul cannot be matter itself, but must be above matter, since science is ready to prove that 'the soul is that unknown force which transmutes, in an instant, dead matter into living matter.'⁴ The soul, therefore, is the factor that enables bioplasm to absorb protoplasm, and thus becomes the owner of two bodies, one natural, the other spiritual. The spiritual body is not, as some suppose, immaterial (for absolute spirit only is without body),

¹ Das Raetsel des Menschen, pp. 25 f.

² Ibid., pp. 34 f.

³ Du Prel, Ibid., p. 52.

⁴ Henry Frank, The Physical Basis of the Soul, p. 16.

but it is that body which pertains to the spiritual or transcendental part of the soul, that is, to the transcendental subject. Mr. Frank says he does not mean to insinuate that the (luminous) biological body is the spiritual body. But must not any spirit, except absolute spirit (which is God) have some kind of a body? If this be granted, why should not the biological body (which is not dead matter) be the spiritual body of the soul after its departure from the natural or physical body? This conclusion, only in other words, is made by Mr. Frank himself when saying: 'It appears to me to be a strictly scientific deduction to assert that the bioplastic or invisible-physical body, which dwells within the organic visible body, and is its exact fac-simile, is the home of the soul, while it resides in this mortal frame. That whenever this frame dissolves, the invisible, structureless body of bioplasms (which alone is the life-body and is incapable of dissolution), *continues to exist, albeit unseen by the human eye.*'¹ Further on he writes: 'Now if we imagine all the colored and formed material of the body to be consumed, or to vanish, leaving only this colorless, structureless, transparent, living matter, we would have left a perfect, attenuated outline of the body, appearing as a *transparent* object, but corresponding precisely to the visible body. If this attenuated, transparent body were seen in the dark and emitted phosphorescent light, it would look like what we call a spirit. But *such a body actually exists within us*, chemically perfect, although invisible to the naked eye, or even under the microscope, unless artificially tintured with coloring matter.'²

"Since these statements of Mr. Henry Frank coincide with the one Paul makes that 'there is a natural body,

¹ Henry Frank. The Physical Basis of Soul. ² Ibid., pp. 24 f.

and there is a spiritual body,' I do not hesitate to identify the biological transcendental body with the spiritual body of the soul which is immortal if it is self-conscious.

"Bioplastic force indeed forms plants, animals and men, but man only is a self-conscious being. At this difference we need not wonder, since even the *forms* of life, as Dr. Beale has stated, *must have been diverse from the very first*. How much more, then, must the self-conscious potentialities of man differ from those of the lower forms of life.

"The most vital potentiality of the human soul is the power to discriminate between the *ego* and the *non-ego*, yes, even between the individual self and the organic body, and this self-consciousness is, I believe with Mr. Frank, 'the energy that holds together the countless millions of invisible substances' or bioplasms of which the soul's transcendental organism consists.' Hence I conclude that, since there is a body, invisible to the physical eye, and pertaining to the transcendental part of the soul, the latter, which owns this transcendental organism, must exist apart from a physical body, the consciousness of which is merely ciscendental.

"When we pass away, therefore, we shall be what we now are, minus our body of flesh and blood, that is : souls without physical (ciscendental), but not without psychical (transcendental or biological) bodies. The biological, or the soul's transcendental, body consists evidently of a luminous substance, though discernible to the naked eye only when colored by ammonial carmine. 'It is really a phosphorescent body, and if it were seen in the dark, wholly separated from the physical body, if

¹ Comp. footnote 2 on pages 152 f.

such a thing were possible, it would appear very much as those objects that have been called spirits by those who claim to have seen them,'¹ for all bioplasm is phosphorescent. This whole bioplastic body (and by means of it the brain and the physical body) is really the one that receives the continuous impressions of the mind upon it.² Hence the two consciousnesses, the ciscendental and the transcendental one, the threshold of which is *movable* according to the strength of the impressions, as Dr. Du Prel has stated. It is indeed, as Mr. Frank says, the realm of the Unconscious that pertains to the merely transcendental experience 'where the *permanent* dwelling-place of *every* human experience''³ is to be found. He quotes from Professor Montgomery's work on the 'Mind,' where he says: 'We are constantly aware that feelings emerge unsolicited by any previous mental state, directly from the dark womb of unconsciousness,' and refers frequently to that 'unconscious self' of which Alfred Binet, Dr. Schofield, Dr. Hudson and others have given us the most elaborate evidences. 'The Unconscious is always awake, always active, and though it may seem to be a paradox, we may say it is always conscious.'⁴

"And so it is indeed! transcendently conscious, as I prefer to call it. Our transcendental subject, as I have said, is involved in, and yet different from, the ciscendental one. Nevertheless the latter is the stage from which the former rises, after having made use of it for its further development. Psychology is *monistic*, therefore, to speak with Dr. Du Prel, and the difference between the ciscendental subject and the transcendental

¹ Henry Frank, *The Soul's Existence and Immortality*, p. 27.

² *Ibid.*, p. 32.

³ *Ibid.*, p. 35.

⁴ *Ibid.*, p. 47.

one is really *gradual*. A specific difference between the two subjects of the soul would destroy that individuality which must be the same here and hereafter.

“On the one hand the recollection of a dream, that is, the possibility to recall to our objective mind the impressions and experiences of our subjective mind, proves that we remain identically the same individuals that we were even when the objective mind had temporarily been in abeyance ; on the other hand the manifestations of clairvoyance presuppose memory which can be but personal. Our transcendental consciousness implies the knowledge of the experience of our present state, while our present self-consciousness is only partly aware of a transcendental consciousness. The latter therefore is not specifically, but gradually different from the former, as we have understood it to be when speaking of our being personalities, and it represents indeed a higher stage of existence. Our present life is itself a stage on the road toward a higher goal. Our real self will in the future stage present itself more fully than now, for we all know that here below we do not present ourselves as we are. We try to make ourselves appear better than we are, especially in the presence of those whom we respect. ‘Nobody is a hero in the eyes of his valet de chambre,’ says the Marshal de Catinat, and the apostle Paul asks : ‘What man knoweth the things of a man, save the spirit of man which is in him ?’ We deceive others by trying to appear different from what we are. Seeming and being are different things indeed ; but if nothing is hid that shall not be known, then our real self will be revealed, and all our latent potentialities will manifest themselves in accordance with our real being, the consciousness of which is partly transcendental, that is,

almost unconscious to our ciscendental subject. The transcendental nature of our soul, though having an adequate, that is, transcendental consciousness, is nevertheless revealed unto us by those dreams which are rightly called clairvoyant, when our present consciousness has glimpses of those potentialities pertaining to the 'other me' or to the 'unconscious mind.'

"Peirescius, a passionate collector of antiquities, dreamed once of a goldsmith in Nimes who offered him a coin of Julius Cæsar. He related his dream to Raynerius, his fellow-traveler. Their surprise was great when the dream came true in every particular.

"The present consciousness or objective mind likewise absorbed the knowledge of the subjective mind or transcendental subject of the soul when Chr. F. Varley, electrician in the service of the Atlantic Cable Co. in London, had arrived late at night at Harbor Grace and dreamed of a courtyard with a big pile of timber. Two men tried to lift a heavy beam, but dropped it, and Varley awoke. He ran to the window and saw exactly what he had dreamt.

"A well-known dream is that of Mr. Williams at Scorrer House near Redruth in Cornwall. Three times in succession he saw a man shoot down the chancellor in the House of Parliament exactly as it happened the next day, although he had never seen either of the men before.

"Marcus Antonius Flaminius in Genoa missed a book. In a dream he saw a servant taking it from the place where he had left it. Then he saw the servant drop it and, because the cover broke, hide it behind a shelf. There he found it, after he awoke and looked for it, and the servant confessed that all had happened exactly as Flaminius had seen it in the dream.

"After Dante's death a certain manuscript was missing. In a dream Dante's son saw his father put it on a certain shelf near the window. When he awoke he looked for it there and found the missing 'Canto' exactly where he had seen his father put it in the dream.

"Thus the 'other me' or transcendental nature of our soul is revealed when imparting its knowledge to the conscious mind. Professor Meyer in Halle was informed by a letter from one of his students that the writer, in a dream, had seen his own tombstone with the date of his death on it. Soon after this the student took sick and passed away. When his desk was opened a closed letter to Prof. Meyer contained the exact date of the young man's death.

"Bernhardi, councillor of the consistory in Berlin, had a similar clairvoyant dream. He told Fichte how, in that dream, he had seen a large quantity of sheets of paper flying about, one of which he caught and read his own name on it and the words: 'Died June 1, 1820.' Neither Bernhardi nor Fichte thought much of it, but the latter was much surprised when Bernhardi really passed away at the date he had seen in his dream.

"I could give you a score of such instances which all prove that the 'other me,' the subjective or unconscious mind, or, as I prefer to say, the transcendental subject, is busy while the transcendental subject is asleep and imparts its knowledge sometimes to the conscious or objective mind, the transcendental subject of the soul. 'The soul does not sleep,' says Weber,¹ and he relates that, while dreaming, he often converses with his deceased mother and two strangers from the other world, telling them like Joh. v. Mueller used to do: 'When awake I do not see

¹Demokritos, Vol. V., chap. xxii.

you : only when dreaming I do. Is then waking a dream and that the true life when I am with you ?' He tells us also that Plato and Zeno believed we could know by our dreams whether we have made any moral progress, and if we pay attention we can do so indeed. Delitzsch says : 'Dreaming is a sphere of experience which is of a greater intellectual, ethical and spiritual importance than we may think.' I perfectly agree with him. That dark region dormant at the center of our being conceals indeed more than merely the laid-up impressions of our wide-awake existence. This sphere of a superior vital power, of the transcendental subject of our soul, hides greater treasures of potentialities than usually conceived of in our self-conscious ciscendental condition, potentialities of which we become strongly aware by means of clairvoyance."

Mr. Tannenberg : "How is it that not all people have clairvoyant dreams ?"

Mr. Miles : "I believe all people might have such dreams if the necessary conditions were realized. The fact, for instance, that almost all of us can wake up at a certain hour, if we make up our mind to do so, shows on the one hand that our present consciousness does not sleep, although it is suspended ; at the other hand that the transcendental consciousness knows of our ciscendental resolution. The background of the soul is, so to say, the store for our transcendental and ciscendental psychic experience, or, to use Dr. Schofield's expression, for the unconscious as well as the conscious memory, as may be seen by those manifestations of hypnotism which set in when the medium is apparently fully conscious of his actions, as in such cases where the hypnotized person is told to do a certain thing the next day under apparently

normal conditions. Of these phenomena we shall speak later on : at present I merely venture to say that all people *might* have clairvoyant dreams under the necessary conditions. What these conditions are, however, we do not know. Of course we know that clairvoyance becomes conscious when the transcendental subject's thought and experience is transferred to our ciscendental consciousness, but clairvoyance as a rule takes place *without being transferred to our conscious mind*. With dreams it is very much as with hypnotism and somnambulism. Not everybody is a medium ; but if the conditions were realized everybody *might* become a medium, as Kant even asserts and with him Dr. Du Prel in his book, 'Das Raetsel des Menschen,' p. 54. The conditions, however, are a puzzle. No explanation has stood the test in all cases."

Mr. Tannenberg : "Is not telepathy——"

Mr. Miles : "Telepathy? No, sir. Telepathy explains much, but not all. The practise of Christian Science for instance to heal by prayer can be explained by telepathy, but it does not work in all cases."

Frank : "What is, properly speaking, telepathy? Is it a sort of wireless telegraphy, a connection between mind and mind?"

Mr. Miles : "To be exact, telepathy is mental suggestion, mind-reading and thought-transference. Telepathy is practised by mesmerists and hypnotists, by Christian Scientists, yea, even by Christians when praying for others.

"Gutberlet, in his otherwise valuable book entitled 'Der Kampf um die Seele,' holds that thought-reading is impossible if the usual unconscious muscle actions are purposely suppressed.¹ True, Prof. Preyer has shown that

¹ Gutberlet, Der Kampf um die Seele, p. 458.

thought-reading could be practised by taking advantage of the involuntary action of the muscles,¹ but Gutberlet's supposition, based on experiments by Hansen and Lehmann, that Richet's and Sidgwick's observations could be explained by involuntary whispers,² seems somewhat hasty.

"Modern investigation explains mental suggestion, thought-transference, etc., by psychism acting upon the unconscious mind.³ *Telepathy* is *intended influence* of the ciscendental sphere of *one* subject upon the transcendental sphere of *another* subject; *auto-suggestion* is likewise *intended influence* of the ciscendental upon a transcendental sphere, but of the *same subject*. Auto-suggestion is, consequently, thought-transference from the 'me' to the 'other me,' from the conscious to the unconscious mind, from the ciscendental to the transcendental subject. All this is psychism or animism, not spiritism, because the soul is the agent itself. This is true no matter whether our thoughts are transferred to our own or somebody else's unconscious (subjective) mind or transcendental subject. Nevertheless there are things which telepathy is unable to explain things that belong to the sphere of spiritualism in its strict sense. When considering the manifestations of hypnotism, however, we may well allow telepathy to stand, since auto-suggestion and auto-hypnotism is telepathy notwithstanding that thought transference takes place from the conscious to the unconscious part of the self-same individual. 'It has been determined by experiment that persistent imagination of

¹ Aus den Sitzungsberichten der Jenaischen Gesellschaft fuer Medizin und Naturwissenschaft. Ihrg. 1885, Jan. 23.

² Gutberlet, Der Kampf um die Seele, pp. 458-463.

³ Schofield, The Unconscious Mind, p. 331.

a bright color fatigues the sense of sight. Still more, however, a bright light or reflection, which need not be moved at all, but simply gazed at, will throw a person into that will-less waking sleep endowed with special powers, known as hypnotic.¹ The unconscious effects of the conscious self-determination, psychism of the ciscendental subject acting upon the transcendental one, are pointed out by Dr. Schofield, saying : ' We see in hypnotism that the persistent gazing at the same object has a very marked effect, and is by no means the same as not seeing at all, and it is undoubtedly true that when an object no longer affects us consciously, it still has *unconscious effects*.'² These effects may even be performed consciously save that their unconscious transcendental origin was known. ' It is now very well known that if a man in a hypnotic state be ordered to perform a certain act after he has been awakened, he will do it in the full belief that he is acting from his own choice and with complete freedom of will.'³ Thus the background of the soul retains all ciscendental and transcendental impressions and becomes conscious of the latter ones only occasionally. ' A somnambulist forgets, when he awakes from being hypnotized, all he does or says (latent memory), but can be made to recall and repeat all by the simple assertion of the hypnotist that he can do so, and this without falling asleep again.'⁴

" Latent memory then is that which contains the transcendental ideas and experiences of the soul, that which

¹ Braid, *Mind and Body*, p. 90.

² Schofield, *The Unconscious Mind*, p. 272.

³ F. W. H. Myers, *Proceedings of Psych. Research Society*, v. VII., p. 302.

⁴ Bernheim, *Suggestive Therapeutics*, p. 146.

transfers its contents, partly and under certain conditions, to the conscious mind or the transcendent subject of our soul, that which is stored up in the background of our soul and which, when conceived of by the conscious mind, results in clairvoyance in so far as our transcendental impressions emerge from the background of the soul into the day-sphere of our mind, i. e. into consciousness.

"Thus you see that all of us *might* have clairvoyant dreams as well as all of us *might* become somnambulistic, either by magnetic influence of others, that is, mesmerism, or by auto-hypnotism, if the necessary conditions are realized. These conditions, however, are different with every one of us, that is, *gradually* different, but to say what these conditions are for every single person would be rather difficult."

Mr. Tannenburg: "Is not suggestion the principal condition in all cases?"

Mr. Miles: "With regard to hypnotism suggestion has even been called the law, though not all people are susceptible; with respect to clairvoyant faculties, however, scholars are still of very different opinion."

Frank: "How is it that people never knew anything about hypnotism until Mesmer began his experiments?"

Mr. Miles: "Never knew of it? Why, it's as old as Abraham! Not only the ancient mysteries were, as we shall see in due time, greatly dependent on magnetic or hypnotic influence, but the Scriptures themselves confirm the practise of auto-hypnotism. 'The cup whereby Joseph divineth' was simply one of those bright objects the gazing at which brought about that will-less waking sleep known as hypnotic.¹ The Egyptian priests, one of whom was the father-in-law to Joseph, became clairvoyant

¹ Gen. 44 : 5.

by looking fixedly at golden cups and other bright objects, and Moses, learned in all the wisdom of the Egyptians, knew this full well when making a breastplate of gold with twelve brilliant jewels for the high-priest who shall ask counsel from the Urim and Thummim therein. According to tradition,¹ the priest stared down upon the breastplate, the Urim and Thummim, thus asking counsel from the emblem of light and truth and receiving answer 'from the splendor of the brilliant jewels.'² The consultation of this oracle of light and truth³ receives thus a satisfactory explanation, for by gazing down at the breastplate the priests became clairvoyant, in which condition they had visions by which God revealed to them His will."

Frank: "Does not this explanation interfere with the value of divine revelation?"

Mr. Miles: "How so? Does not God very often use natural means for the accomplishment of His purposes? Indeed God never did use unnatural means. It is merely the limitation of our knowledge which prompts us to speak of miracles. Miracles on earth are nature in heaven. If you had told any one ten years ago that Professor Roentjen would soon be able to look through a board, people would have laughed at you. If God uses means unknown to us, we speak of miracles; but are God's manifestations less miraculous or more natural if we

¹ Josephus, Ant., B. III. 8:9.

² Prof. Whiston remarks: "These answers by the oracle of Urim and Thummim, which words signify *light and perfection*, or, as the LXX renders them, *revelation and truth*, denote nothing further but the shining stones themselves, which were used, in this method of illumination, in revealing the will of God."

³ Truth, very often, was obtained by casting lots, light (revelation) by the splendor of the stones.

happen to know the means that God uses? If a somnambulist climbs a church-spire we call it natural, because it is nothing new; but if Christ walks on the water we call it a miracle. Now is not one as miraculous as the other? Whether God reveals Himself by inspiring the prophets, or whether He makes the high-priest use the breastplate in order to get him clairvoyant, it leads all to the same purpose. It amounts to the same whether we say: 'God divided the sea,' or whether we prefer to say: 'God caused the sea to go back by a strong east wind.'

"But I am wandering altogether from the subject of hypnotism which is now known to be also the cause of the clairvoyant contemplation practised by the Hesychasts, further particulars of which you'll find in any Church History."

Mr. Tannenberg: "Is somnambulism and hypnotism the same?"

Mr. Miles: "Essentially I think they are. They reveal both a transcendental subject with absolutely higher faculties which are merely latent in our present state. Nevertheless they differ with regard to their origin. Hypnotism is *induced* sleep, as Dr. Hudson clearly demonstrates,¹ no matter whether produced by a physical, suggestive or magnetic process. Somnambulism, being usually known as sleep-walking, is the same phenomenon, *but not consciously induced*. While we may object to becoming hypnotized, somnambulists fall into a trance whether they want to or not, and for this reason somnambulism is sometimes considered to be a disease. Sleep-walkers are somnambulists; mesmerized or hypnotized persons, however, are simply mediums in the hand of a magne-

¹ Law of Psychic Phenomena, pp. 100 f.

tizer, while auto-suggestion is hypnotism brought about by our self-conscious will and by means of a bright object like Joseph's cup or the tin plate of Jacob Boehme. Sleep-walkers in their slumbry agitation perform the effects of watching without being conscious of it afterwards, as Shakespeare states when saying: 'A great perturbation in nature! to receive at once the benefit of sleep, and do the effects of watching.'¹ Such somnambulists are mentioned even by Aristoteles and Diogenes Laërtius, and the stoic Theon was one himself. 'The somnambulist who may be sound asleep, and who has no consciousness whatsoever of his physical activities, nevertheless walks *with his eyes tightly closed*; he sees every object in the dark room as well, and perhaps better, than the normal eye when awake can see, and permits nothing whatsoever to interfere with his rational actions.—Now, what is it that sees under those conditions? . . . It can be nothing else than the Unconscious Self,'² or, as I call it, the transcendental subject of the soul.

"Sleep-walking is a phenomenon well known in modern times. A friend of Professor Burdach was told that his wife had been walking on the roof of a church during the previous night. When she again became somnambulist he asked her what she had been doing during the night in question. She immediately gave a full account, mentioning even a little wound on her left foot she had received by a nail in the roof. When awake she with great surprise acknowledged to have pain in the left foot, and after the wound was discovered could not explain where it came from.³

¹ Macbeth, V. I.

² Henry Frank, *The Soul's Existence and Immortality*, p. 37 f.

³ Splittgerber, *Schlaf und Tod*, I., p. 217.

"In this case you will notice the absence of transcendental consciousness during the subsequent normal condition of present consciousness ; but not *vice versa*. To a certain extent the acquirements of our life on this side will cleave unto us, therefore, in our future transcendental condition unless memory should cease altogether. That it does not, at least not entirely, vanish, is shown still more strikingly in the case of that book-keeper who was unable to discover a certain mistake. When asleep, however, he became somnambulistic and in this condition did not only discover the mistake, but finished the whole account, and was greatly astonished to find this out the next morning when he came to the office with a still troubled mind.¹

"Transcendental consciousness has most decidedly taken possession of our ciscendental consciousness of which we are aware in our present life. *Vice versa*, however, as long as we do not leave our body for good, our present consciousness has only glimpses of a transcendental one the existence of which must be real no matter how little we perceive of it."

Mr. Tannenbergr : "Did you come to the conclusion of this transcendental subject yourself?"

Mr. Miles : "No, sir. Kant, Du Prel, Aksakow and others speak of it unhesitatingly as you will find in their writings. Henry Frank, as you will remember, speaks of the biological body of the soul, that pertains to our transcendental subject, and when F. W. G. Myers speaks of 'supra-conscious operations'² he has nothing else in view but those of our transcendental subject. In his opinion 'it includes an unknown category of impressions which

¹ Splittgerber, Schlaf und Tod, I., p. 218.

² Quoted by Schofield, The Unconscious Mind, p. 89.

ordinary (ciscendental) consciousness is incapable of receiving *save as messages from the sub-liminal consciousness.*¹

Mr. Tannenberg : " Why do you call our ordinary consciousness *ciscendental* and our sub-liminal consciousness *transcendental* ? "

Mr. Miles : " Because Kant uses this expression and because it answers my purpose better than any other, since it discriminates between *two* natures in *one* being. The transcendental nature of Socrates, for instance, his daimonion, is certainly a part of himself, and by manifesting its design it realizes a subject, a sub-liminal part of a unit the supra-liminal part of which may receive the message from beyond since it is part of the same unit."

Frank : " And does somnambulism in all cases coincide with this supposition ? "

Mr. Miles : " More or less it does. One of the most striking incidents in this respect is recorded in the Encyclopedia of Science. A young theologian studied his sermons in a somnambulistic state and even wrote them down with his eyes closed, reading them off even while his friends held a blank sheet between his eyes and the manuscript. They once managed to substitute this sheet instead of the manuscript ; but his memory was so strong that his corrections were made on the blank exactly where they ought to stand in the manuscript. He continued to read and to write even while his friends held a large card-board before his eyes."²

" With what eyes now, may I ask you, did he see, if not with those of his transcendental subject ? "

Frank : " A sub-liminal, a transcendental consciousness

¹ Quoted by Schofield. The Unconscious Mind, p 89.

² Splittgerber, Schlaf und Tod, I., p. 219.

must indeed have been active, since ordinary consciousness is out of the question."

Mr. Miles: "And does not this transcendental consciousness postulate a transcendental subject? And this subject, does it not postulate a transcendental existence of that part of our soul of which we are ordinarily unconscious? And the revelation of such an existence, does it not imply personal immortality?"

Frank: "It is certainly not unreasonable to conclude that transcendental action of the soul surpasses the design of a mere earthly existence."

Mr. Miles: "So it does by all means! What I am aiming at, however, is this, that all men are probably somnambulists in their dreams. While real somnambulists, sleep-walkers, take their body along, we *may*, when dreaming, wander about *out of* or *away from* the body. This of course is not the rule, but it *may* happen to *all* of us, especially if you remember Mr. Frank's elaboration that our physical, protoplasmic body is merely the form of our psychical, biological body. We may under the guidance of our transcendental subject—into which we more and more evolve—wander out of or stretch away from our body even without being conscious of it. We sometimes may return to our body so suddenly that transcendental and ordinary consciousness run into each other, and we often have a vague remembrance of a deep sudden fall, while on the other hand we feel lifted up if put to sleep suddenly by artificial means like gas or ether. In his 'Epistola ad Evodiam' Augustinus gives a most interesting account of the wandering out of the body of the physician Gennadius who was often troubled by doubts concerning the question of immortality. Once when in a dream Gennadius saw a youth in bright gar-

ments beckoning him to come along. This Gennadius did. They soon arrived at a beautiful city where he heard sweet tunes of the most enchanting music which the angelic youth declared to be hymns of the blessed in heaven. The following night the same visitor came asking the physician to relate what he had seen the previous night. After Gennadius had given his account the youth inquired whether he had seen all that when awake or asleep. When Gennadius stated that he had been asleep the youth told him that the present vision took place under the same condition and then asked him: 'Where is your body now?' Gennadius answered: 'In my bed.' Then the youth said: 'But don't you know that your eyes are closed?' Gennadius: 'I know it.'

"The youth: 'With what eyes then do you see me?' When Gennadius did not know what to answer, the youth continued: 'The eyes of your body see nothing, yet the eyes with which you see me are real. When your body will be dead and the eyes of the body see no more, you will continue to see with invisible eyes by means of a vital power and a perceptive faculty, therefore let no doubt trouble you any more.'

"This dream, wonderful as it is, shows at least the probability of a wandering abroad out of the body, and so does the vision of Anskarius when still in the convent at Corbie. He saw himself in the midst of the congregation of the blessed with light all around. Light without end before him; light which no man can approach unto. All he saw was spiritual though it seemed to be corporeal. He was finally told to return into his body. His guide led him back. All was done easily and quickly. His way back, a distance that seemed endless, was performed as quick as thought.

"If you consider how long it sometimes takes you to get wide-awake, the theory of a transcendental subject independent of the empirical ordinary consciousness of our ciscendental existence may not be so absurd after all."

Frank: "Are not those clairvoyant dreams in which we perceive hitherto unknown material objects a still better proof of your theory?"

Mr. Miles: "Indeed they are. Consul Brest, for instance, saw himself digging out the bust of Venus on the isle of Melos while he was asleep and his eyes were closed. With closed eyes Peirescius saw a hitherto unknown goldsmith of Nimes and a coin of Cæsar before the eyes of his body ever conceived it. Dante's son saw a missing Canto of his father's while he was asleep and subsequently found it at the very place the eyes of his transcendental subject had beheld."

Mr. Tannenberg: "Do you really mean to say that the soul or its transcendental part wanders away from the physical body without injury to the latter?"

Mr. Miles: "I do not say that it *does*, but that it *may*, do so in some cases. The Fakir of Lahore suffered himself to be buried alive in an air-tight vault for a period of six weeks without injury to his physical body, and instances of catalepsy are reported to leave the physical body undisturbed.¹ Why, then, should it be so absurd to believe it possible that the transcendental subject (the biological body of which is simply a fact) might wander away from, or out of, the body of flesh, often even without transferring any of its experiences to the objective or conscious mind of the ciscendental subject? May I recall to you the experience of Paul being caught up into paradise, whether

¹ Hudson, *Law of Psychic Phenomena*; pp. 309-320.

in the body or out of the body he cannot tell? ¹ Does not a similar phenomenon take place with those persons who, like Swedenborg, have the gift of second sight, when the consciousness of a transcendental condition flashes up still more distinctly into the ordinary consciousness? But before I continue may I ask whether you ever noticed how vague our ideas are before we are perfectly awake?"

Mr. Tannenberg: "Not only then, but also when falling asleep. Then they vanish gradually, while, when waking up, they are melted into each other until they grow more distinct."

Mr. Miles: "Here is just the border-line, the movable threshold, as Dr. Du Prel calls it, where the ordinary and the transcendental consciousness join each other. This conflux of the seen and the unseen entangles the thread of our thoughts when we fall asleep and start for dreamland. And the same conflux of the two phases of existence prompts us to rub our eyes until we are altogether awake. The transition from our ordinary consciousness into that of dreamland is as gradual as the return, and for this very reason we are often able to remember some of our transcendental experiences that we call dreams. While our body is asleep we *may* experience the faculty of second sight, as for instance Mr. Varley or Flaminius did, and as we all do occasionally, the difference being only that the conflux of ideas from beyond and of those which our ordinary consciousness is aware of becomes generally such a mixture as to amount to a lot of nonsense."

Mr. Tannenberg: "All of us then might be somnambulists occasionally with the only difference that we leave our material body behind?"

¹ Corinthians, 12 : 1-4.

Mr. Miles : " I am inclined to believe so. Since some people have the faculty of second sight why should not all have it? Since some people are somnambulic why should not all be so to a certain degree?"

Mr. Tannenberg : " If we are more or less somnambulic why then do we not remember always real objects after we return? Why do we dream of things that exist merely in our imagination, or of things that belong to the past or the future?"

Mr. Miles : " Not all dreams are clairvoyant. We do not remember real objects *since our dreams do not necessarily deal with real objects*. Imaginary dreams represent the past and the future as present and do by no means imply a somnambulic condition. If we remember such dreams at all we merely remember *ideas* running into each other at the border-line of ordinary and transcendental consciousness.

" With clairvoyant dreams, however, it is different. Here we are unable to explain the dream-experience of the soul by the power of imagination, since this experience deals with real objects. Comparatively few people remember to have had such dreams. They may have had them nevertheless, only they do not remember them, since their ordinary consciousness did not receive the message from the transcendental subject strongly enough to retain it. Why are we called unconscious when asleep? Because we remember so little of our transcendental experience. Our real life is not that which depends upon our body, but that which depends upon our spirit. Not our transcendental, but our transcendental subject constitutes our real self, since it governs us in spite of our perhaps contradictory views and guides us even when asleep, as we all know

when considering how sleep-walkers act without being ciscendentally conscious of it."

Frank: "Why do we in our earthly condition know so little of that other consciousness that surpasses evidently our ciscendental destination?"

Mr. Miles: "It doth not yet appear what we shall be, but we shall know all about it in our future transcendental state. So we must be contented with what we do know, namely, that our soul has a transcendental subject with an adequate consciousness. That this transcendental spiritual part of our soul may wander away from, or out of, the body, of this I shall presently furnish some interesting evidence; if it does take place, however, *our soul itself must be able to transfer transcendental thoughts to our ciscendental subject*, that is, to our ordinary consciousness, without the means of somebody else's suggestion, as we have seen in Gennadius' case. Or could you explain the clairvoyant dream of Consul Brest, where nobody else but himself was concerned, by telepathy?"

Mr. Tannenberg: "In his case, a connection between mind and mind can indeed not be found, since a statue of stone certainly cannot exercise any transmission of ideas, and can have no sympathy whatever. I remember an article by Camille Flammarion, in the 'New York Herald,' February 25, 1900, in which the author tries to explain certain phenomena by sympathy, exercising influence upon some one. Among other incidents he quotes one related by Mrs. Severn, of Brantwood, England, viz.:

"I awoke with a start. I felt that I had received a violent blow on the mouth and that my upper lip was bleeding. Sitting up in bed, I took my handkerchief and pressed it against the wounded place. Some seconds

afterward I removed it and was surprised not to see the slightest trace of blood.

"Then I recognized the fact that nothing could possibly have struck me, for I was in bed and sound asleep. The conclusion at which I arrived was that I must have been dreaming. I looked at my watch and, finding that it was seven o'clock and that Arthur, my husband, was not in the room, I concluded that he had gone boating on the lake, as the weather was very fine.

"I then went to sleep again. We breakfasted at half-past nine, and I noticed that my husband was late and that he took his seat a little further away from me than usual. I watched him, and saw that from time to time he raised his handkerchief to his lips.

"What is the matter, Arthur?" I asked him.

"Then, somewhat disturbed, I added: "I know that you have hurt yourself, and I will tell you afterwards how I know it."

"Yes," he said, "I was boating on the lake, and suddenly a strong wind came, and the tiller struck me on the mouth, cutting my upper lip. It bled a good deal, and I cannot stop the blood from flowing."

"Have you any idea of the hour when this happened?" I asked him.

"It must have been about seven o'clock," he replied.

"Then I told him what had happened to me, and he was much surprised, as were all the others who were at the breakfast table that morning.

"JEANNE SEVERN."

"Referring to many similar incidents, Flammarion goes on, after having rejected Spiritualism altogether:

"We claim, then, that transmission of thought, mental

suggestion, the action of one mind upon another, is a clearly-proved fact, although many scientists, and even specialists, are of a quite different opinion. For example, Dr. Bottey says : " The so-called transmission of thought, or second sight, cannot exist, and is nothing but a trick of professional operators." It seems to us that spurious money does not in any way impede the coinage or circulation of good money.

"We can conceive that in certain cases and under certain conditions a vibratory movement, a ray, a current more or less intense, issues from one brain and strikes another brain, thereby conveying to it a sudden excitement which is translated into a sensation of hearing or seeing. The nerves at such times receive a shock in some specific direction. In one case the person will believe that he sees and recognizes the beloved being from whom the excitement has come ; in another case the person will believe that he hears this beloved being. Moreover, cerebral excitement will give rise to a belief in an illusion of sound and in the movement of objects. All these impressions, however, take place in the brain of the person who receives them, just as they take place when he is dreaming.'"

Mr. Miles : " I heard of this before. Flammarion, in a recent work entitled ' The Unknown,' bases all such psychic phenomena on the hypothesis of a thought-wave or brain-ray transmitted to a distance by means of the ether.

" Now, the action of one human being or soul on another at a distance—and that is what is generally called telepathy—is certainly a fact, though the brain has nothing to do with it. But there are phenomena that *cannot* be explained in this way, and which induce

me to believe that our soul has a *transcendental* subject which is *not* bound to our earthly existence."

Mr. Tannenberg: "That's just why I quoted Flammarion. His explanation of a thought-wave is unsatisfactory with regard to the dream of Consul Brest, since neither a thought-wave nor a brain-ray, or the like, could have existed between the Consul and a piece of stone."

Mr. Miles: "Flammarion's idea of telepathy is certainly worth considering, since a psychical force, the nature of which is unknown, does indeed exist. But I think I am not at fault in believing that this *unknown* psychic force belongs as much to our *transcendental* subject as the *known* psychic force belongs to our *ciscendental* subject, and this all the more so since our ordinary ciscendental consciousness is entirely unconscious of the nature of that unknown psychic force. As long as the nature of this psychic force remains *unknown*, I am certainly justified when believing in the transcendentality of the subject of this force; and, if the nature of this force were known, it could reveal none other than a *transcendental* subject."

Mr. Tannenberg: "Flammarion, although he rejects spiritualism, expresses himself in a similar way when he says that 'the hypothesis of spherical undulatory vibrations of ether seems the most rational, *but it does not suffice to explain all cases*. Are we to suppose that a more complete projection of the spirit or mind takes place, that there is what we may style an *exteriorization* of force which escapes from the being who is in danger of death and goes forth to influence the friend to whom it is bringing a message? The hypothesis is tenable. It even appears that sometimes the *phantom* which is created by the *sub-conscious being of the subject* and which is the cause of the

effect observed takes with it some material elements of *organism*."

Mr. Miles: "Do you notice, then, that Flammarion admits the impossibility of explaining all cases by the vibration-hypothesis? He further admits an *exteriorization* of force! And finally he is inclined to believe that *a subconscious being of the subject* creates a phantom taking with it even material elements of *organism*!

"Now, then, what he calls 'subconscious being of the subject' is the soul itself, and the creation of a phantom is indeed psychism, soul-action, within the sphere of the unconscious mind or the transcendental consciousness, or, in short, the exteriorization of the biological body, and its wandering away from the physical body. The latter phenomenon we discuss later on; at present please remember that Flammarion essentially agrees with me by believing in *manifestations of the soul* in the garb of the transcendental subject, or, as he calls it, of the subconscious being of the subject *at a distance*."

Mr. Tannenberg: "Without the intermediary of the senses, of course?"

Mr. Miles: "Most decidedly! A subconscious being of the subject has no need of them. Our soul has transcendental as well as ciscendental powers, and that it can see and hear without the senses, transcendently, is evident."

Frank: "Does not Mrs. Severn's account prove that our soul or subconscious being of the subject, or whatever our real self may be called, is even able to have a sort of sensual perception?"

Mr. Miles: "It does indeed, as many similar instances will show. For to-night, however, I will only mention that the second sight confirms still more the wandering

abroad of our transcendental subject out of the body, as it may take place even while the ordinary consciousness is wide-awake."

Mr. Tannenberg: "Then our physical body is only the sheath of our soul?"

Mr. Miles: "Is not the body more than raiment, and the life more than meat? Why should not our soul be more than a body the consciousness of which is acquired mainly by the intermediary of the senses? We may even call our present condition the sheath of a higher one the potentialities of which are latent in the perishable sheath like those of a plant in the seed. Must not this corruptible put on incorruption, and must not this mortal put on immortality? The potentialities of a higher evolution need for their development a higher subject than the one we use during our earthly existence. This higher or transcendental subject is the outgrowing ear of the seed of our real self, our soul with all those intuitional faculties we know to possess without knowing where they came from. Manifesting themselves especially in our moral and religious attitude, they are certainly not the product of matter unless we wish to say that animals be moral and religious beings. On the contrary they are in opposition to the inclinations of our ciscendental part, of that natural man who receiveth not the things of the Spirit of God. Our intuitional faculties are the property of our transcendent part, and their very existence points to our being souls and not bodies, immortal and not perishable."

Frank: "And is our soul, our self, so independent from our body that we may wander abroad out of our body?"

Mr. Miles: "I think we may do so, although we shall, no matter how far away we may go, remain linked to our body by that ethereal atmosphere which spiritualists call

aura or astral body. The connection between our transcendental and our ciscendental subject will continue as long as the final separation, that is, physical death, does not take place. The thought-wave or brain-ray hypothesis of Flammarion corresponds theoretically to the view of extension of the phosphorescent biological or astral body or, as some prefer, of the atmosphere of our transcendental subject. This extension I call, for brevity's sake, the wandering of the soul. It is really not a separation from, or a wandering out of, the physical body at least not in most cases, but rather a stretching away from it, an extension of the transcendental part of the soul which is superior to time and space, an expansion of the biological or astral body of the transcendental subject of the soul which seems at times to be hovering about our ciscendental subject in a sort of dormant suspension, for it is obvious that it is not confined to the limitations of the physical body. When our ciscendental subject is asleep the soul is more at liberty to set the transcendental subject into action, and if our ciscendental consciousness remembers anything like dreams it does so by catching slight glimpses of the ideas of that self the dreams, that is, of our transcendental subject. Likewise the second sight is soul-perception by means of the transcendental subject. Here the soul-perception takes place even while we are awake, but the condition under which the transcendental perceptions may be transmitted to our ordinary consciousness remains unknown. For this reason we are unable to explain why comparatively few persons are conscious of having second-sight visions or clairvoyant dreams. In reality we may have such dreams without becoming ciscendentally conscious of them, since the transmission of ideas and experiences

from beyond the limits of our ciscendental subject does either not take place or is not perceived by our conscious or objective mind.

"Perhaps you remember having witnessed scenes, or houses, or persons as distinctly as if they were real? I don't mean only in your imagination, but in a real dream, yea, even when wide awake! By imagination of course we can picture to ourselves all kinds of scenes; but then we do it more or less voluntarily. When you sat musing, however, not thinking of anything at all, so to say, did not then scenes appear before your inner sight that were entirely uncalled for?

"Of 200 American University students, when asked: 'On seeing a sight for the first time, have you ever felt that you had seen (or heard) the same before?' 59 per cent. answered, 'Yes.'¹

"Dr. Thompson says: 'It has many times seemed to me that I was really a passive instrument in the hands of a person *not myself*. I was *conscious of thinking nothing*. One evening, when reading the daily paper, the substance of what I have written flashed upon my brain, and next morning I began to write.'²

"Dr. Schofield says: 'When the conscious mind is in abeyance, as in a dream or reverie, or artificially, as in hypnotism or narcotism, the unconscious mind emerges from its obscurity, and impressions *unconsciously formed* upon the brain are seen and noticed for the first time.'³

"We know well enough how true this is and cannot but agree with Professor Barrett, saying: 'There are super-normal *transcendental* powers of which *at present* we only catch occasional glimpses.'⁴

¹ Schofield, *The Unconscious Mind*, p. 109.

² *Ibid.* p. 90 f.

³ *Ibid.* p. 92.

⁴ *Ibid.* p. 92.

"When such glimpses and sights appeared before your inner eye you have been perfectly passive, as Dr. Thompson stated; yet you had some sort of a vision so clear and distinct that you could subsequently describe it, even in its minutest details."

Frank: "Yes, indeed! But might one not call this involuntary imagination?"

Mr. Miles: "Call it so if you please, but remember that it reveals some mysterious power of our soul just because it is involuntary. If, then, this inner talent of observation is by some unknown inclination directed toward not only imaginary ideas but toward some real object, present, past or future, while our ordinary consciousness becomes aware of it, then this sort of observation at a distance manifests itself as second sight, which faculty must have been known by the ancients, or neither Sophocles (in his *Œdipus*) nor Homer (*Il. XXII.*, 355-360) nor Virgil (in the second and the sixth books of the *Æneid*) would have made use of it.

"You probably have heard how Swedenborg, while at a party in Gothenburg, described the conflagration in Stockholm at the very time when it took place. This was on a Sunday, and Monday night the news came and proved to be in perfect accordance with Swedenborg's vision. Three houses from his own the fire had stopped, exactly as he had seen it.

"Skeptics may shrug their shoulders in spite of Kant's assertion that this vision actually took place, but what will they say when hearing that a skeptic like Goethe had a second sight himself? 'Not with the eyes of the body but of the mind' he asserts to have seen himself on horseback in a gray suit embroidered with gold. 'How strange,' he writes, 'that eight years later I found myself

on the same road in the same suit I had seen in my vision, and that I wore by mere chance.'¹

"Like Goethe, a teacher had seen himself in his own room in a coffin and subsequently described his own funeral as he had seen it and as it actually took place when he had passed away nine days after this vision. His scholars found the manuscript one month after his death and were very much surprised to find how exactly it agreed with the funeral as it had actually taken place.

"Augustinus speaks of a man who gave a detailed description of the funeral of a then perfectly healthy lady, and the celebrated father of the church found everything exactly as the second sight had previously revealed it.

"Second sight, in the Highlands, has been well established by the researches of the Psychical Research Society. Here peasants and farmers walking along the road see funeral processions, etc., with such vividness that they step out of the way to avoid them, and can tell the names of people who compose them.² If this were not a fact it would have been rather risky for a novelist to make use of it by describing old Stanwix with a light on his seared face saying to Richard Carvel: 'Ay, sir, and there be a flag astern of her never yet seed on earth, nor on the waters under the earth.'³

"The Rev. W. S. Lach Szyrma, Newlyn St. Peter, Cornwall, writes: 'In early childhood I had two prominent day-dreams, which I have seen hundreds of times in childhood.

"1. A large village with a stream and small bridge and church; a road going north and a park on the east.

¹ Goethe, *Aus meinem Leben*, Teil III., Buch II.

² Quoted from Schofield, *The Unconscious Mind*, p. 269.

³ Churchill, *Richard Carvel*, pp. 84 f, 131 f.

“ ‘When an undergraduate at Oxford, my mother arranged my going to Addenburgh, where our family have been since 1800 at times, and where she had spent her childhood. This was the village of my dream.

“ ‘2. A large village near the sea with a very steep hill, descended in steps. The houses in terraces with woodlands above.

“ ‘Till July, 1889, I never saw Clovelly, where my maternal ancestors had long lived (Carys) at Cary Court. This was my second dream village.’¹

“ ‘The clairvoyance of the transcendental subject is so obvious in these cases that they need only be mentioned in order to be appreciated.

“ ‘Stuart Robson, the well-known comedian, writes of Laura Keene’s superstition in ‘Everybody’s Magazine,’ August 1900, and goes on:

“ ‘She told of a terrible dream she had, in which some great personage to her unknown had been foully murdered before her eyes; how she had attempted his rescue, but without avail; how he had fallen dead at her feet, his head resting on her lap, from which his life’s blood slowly oozed.

“ ‘Two years after this occurrence, to a day, Miss Keene was playing at Ford’s Theater, Washington. In the third act of the play a sharp shot was heard in the stage-box, from which a man leaped brandishing a smoking weapon and shouting, ‘*Sic semper tyrannis!*’ Miss Keene ran to the box, and in a moment the head of a dying man was in her lap, the red life’s blood oozing from a ghastly wound. The assassin was John Wilkes Booth, the victim Abraham Lincoln.’

“ ‘If you read the life of Apollonius of Tyana you will

¹ Quoted from Schofield, *The Unconscious Mind*, p. 158 f.

find that he had the gift of second sight in an extraordinary degree. While delivering a lecture at Ephesus he suddenly became visionary and to the whole audience described the assassination of Domitian, while it took place hundreds of miles away, with all the details, confirmed by subsequent accounts.

"That Lavater had seen his end beforehand is well known. From the pulpit he often had seen a man with a rifle aiming at him. This vision came true when a drunken soldier shot the great physiognomist.

"Not the present and future only are objects for the second sight, but the past as well may be penetrated and brought to light. Zschokke, a well-known novelist, asserts that when meeting strangers he often saw their whole life unfolded before his inner sight. He dreaded this gift and often wished the link between his transcendental perception and his ordinary consciousness would break. Once he dined with some friends at the table d'hôte in a hotel at Waldshut when some guests ridiculed Mesmer, Lavater and others, then modern psychologists. This aggravated Zschokke so that he addressed a young man whose mockery was exceeding all bounds and asked him whether he would honestly answer if he, Zschokke, would relate several unknown incidents of the young man's life. When the latter remarked that this would indeed be more than Lavater's Physiognomy could explain, Zschokke told him all about his life, even how the young man had stolen some money from his former employer. The young man became white as chalk when Zschokke even described the room, the table, the chairs, the money-chest, etc., but he was honest enough to confess the correctness of these mortifying statements. A dismal feeling overcame the whole com-

pany, and Zschokke himself felt horrified whenever he made use of his second sight, and instead of being contradicted always received an affirmative reply."

Mr. Tannenberg: "I have heard of the second sight often enough by a Scotchman who has witnessed this phenomenon more than once, but I always believed it to be explainable by telepathy. I remember for instance that Swedenborg in a society in Amsterdam had suddenly announced that Czar Peter III. had just died in prison. This case, as so many others, may well be explained by the thought-wave theory, by a sort of transmission of thought from one mind to another, as Flammarion believes."

Mr. Miles: "It may, sir, it may. But you yourself made the remark that a thought-wave could exist only between persons, but not between a person and a piece of stone, as in the case of Consul Brest. Neither Swedenborg's vision of the conflagration of Stockholm nor the day-dreams of the Rev. W. S. Lach Szyrma are satisfactorily explainable by a thought-wave hypothesis. When in Egypt, Apollonius of Tyana announced the conflagration of the temple of Jupiter in Rome to Emperor Vespasian in Alexandria long before the news arrived. Whose brain-ray then delivered the message to Apollonius if not his own transcendental subject? Or how will telepathy explain the vision Goethe had of himself? Is it a thought-wave, not from brain to brain, but within one and the same brain?"

Mr. Tannenberg: "Well, if telepathy does not explain all cases, do you think your theory of an invisible sub-conscious wandering abroad of the transcendental subject away from the body would do it?"

Mr. Miles: "I really do. Take for instance that

incident when Spangenberg, a well-known missionary, foresaw a school of fish being caught by his friend David Zeisberger. The latter being acquainted with the wilderness as well as an Indian knew that in the shallow water and at that season only townspeople would expect any fish, therefore he at first objected to even try to fish. Since the Bishop Spangenberg, however, urged him again and again, he, merely in order to please his senior, let down the net and inclosed a great multitude of fishes.

"This case of second sight, as well as many others, excludes absolutely the hypothesis of a thought-wave between the seer and the object, a school of fish. You have probably heard of men who claim to find water with a so-called divining rod. Prof. W. F. Barrett investigated the methods of these dowzers, as he prefers to call them in a treatise published in the 'Proceedings of the Society for Psychical Research,' and leans to some transcendental discernment possessed by the dowser's subconscious self, that is, the faculty of clairvoyance.¹ Since a thought-wave between the dowser's mind and underground currents of water is excluded,—for it could only exist between mind and mind,—clairvoyance is the most plausible explanation, and if the thought-wave hypothesis proves to be insufficient, why not set up another, which, hypothesis though it be, does cover *all* the cases?"

Mr. Tannenberg: "And the supposition of a wandering abroad of our transcendental part, would it really cover all the mysterious phenomena of which we are surrounded?"

Mr. Miles: "I for my part do not doubt it in the least. Dr. Schofield, it is true, seems inclined to believe that

¹ Lit. Digest, Vol. XXI., No. 25, p. 771 f.

second sight may be produced by unconscious hereditary memory, while others think that the unconscious mind remembers scenes from a preexistent condition and communicates them to our present ordinary consciousness. But both of these views are applicable only with respect to *past* events; neither of them can explain the second sight that reveals the *future*. Even apart from this, however, you would still be at a loss when asked to explain a double, or a fetch, or a wraith."

Mr. Tannenberg: "Such things——"

Mr. Miles: "Are possible, dear sir, as you will see by and by. And mind, I am dealing with facts. I have not yet referred to any manifestations of departed souls, or spirits, as they are usually called. I am still on this side of the border-line, asking you to explain the phantom of a double-man, or a fetch, or a wraith. Can you satisfactorily do it without assuming a ciscendental and a transcendental subject of the soul? Goethe saw 'himself,' that is, his other self; the school teacher of whom I told you saw 'himself'; Consul Brest saw 'his double self.' Can you explain this by a brain-ray or nerve-ether hypothesis that needs an explanation of its own? Could you now?"

Mr. Tannenberg: "Well, no, except that there is a double consciousness in man or rather two consciousnesses that may transfer their impressions to each other by means of nerve-ether or whatever it may be."

Mr. Miles: "Exactly! And you may add that these two consciousnesses postulate two subjects, one ordinarily unconscious and transcendental, the other conscious and ciscendental, the latter answering our earthly, the former our transcendental, conditions."

Frank: "Then we are indeed beings with two natures,

one of which we may outgrow here below, while the other is immortal."

Mr. Miles: "Say rather that the one evolves from the other more and more until the final separation takes place, when the immortal part of our soul will develop those potentialities which it can never outgrow in the world below, while at the same time retaining our individuality beyond the border-line of the visible world."

Mr. Tannenberg: "What, then, are we now?"

Mr. Miles: "Not fully developed beings. We are on the road of evolution toward a higher condition analogous to that of a larva developing into a butterfly. Although we *have* two natures we are only *one* being each of us. Egyptians spoke of man's *alter ego*, of his spiritual double or *ka*; Persians, likewise, spoke of man's double, of his other me, his *fravashi*. Poets and philosophers distinguish two natures in man, and modern psychologists state that man has two minds, one objective, the other subjective; ¹ one conscious, the other unconscious; ² one ciscentential, the other transcendental.

"Although we have two minds, pertaining to two adequate natures or subjects, we are only one being each of us; but by transpassing into the condition which the transcendental subject of our soul is striving at, no matter whether we are conscious of it or not, we leave our lower nature behind, taking with us merely that which is incorruptible, and thus put on incorruption and immortality for good. Then our present or rather ciscentential consciousness will be bound up in our transcendental consciousness as the grain is bound up in the full-grown ear, and our real nature will then become mani-

¹ Hudson, *Law of Psychic Phenomena*, p. 26.

² Schofield, *The Unconscious Mind*, Chap. V.

fest in that spiritual world glimpses of which are granted unto us by those mysterious phenomena which are ridiculed so often by ignorance."

Mr. Tannenberg: "And upon these phenomena you build your belief in immortality?"

Mr. Miles: "No, sir! Immortality is not in need of such evidence as far as I am concerned. I believe in immortality on the ground of intuitional conviction and because Jesus Christ teaches it. But I don't see why I should not make use of the evidence obtainable by such phenomena for the sake of others, especially of honest skeptics. If I come to the conclusion that our subjectivity is properly transcendental, presently wrapped up in a mortal frame, and those much despised phenomena furnish the proof of our immortality, revealing at the same time that we are beings with two natures as long as we live in the body, would I not deserve blame if I should withhold this conclusion to my fellow-men?"

"By all means you would," replied Mr. Tannenberg, rising from his chair. "Fear of criticism ought not prevent him who loves truth and whose errors may even prove helpful to mankind."

Frank: "And in the face of such views you, reverend sir, warn me to write a book that may help to enlighten my contemporaries?"

A benevolent smile was the answer of the minister while he accompanied his guests to the door.

XX.

THE OTHER ME.

WHEN Mr. Tannenberg and Frank called again the minister began :

"Before taking up the subject of immortality anew I might speak more fully on what you heard me call our transcendental subject, the sphere of our unconscious mind.

"With 'unconscious mind' Dr. Schofield does not mean that the soul is unconscious of any of its experiences, but rather that there is a sphere of psychic action of which our *present consciousness* has only occasional glimpses. This sphere lies beyond empiricism and therefore is a transcendental one. Hence Dr. Schofield terms that part of our soul which belongs to that sphere 'the unconscious mind,' Dr. Hudson terms it 'the subjective mind,' while I prefer to call it 'the transcendental subject' of our soul, the soul itself being our *subconscious* real self, our ego, with a day- and a night-sphere of psychic action.

"The ideas and experiences of our conscious or day-sphere are stored up on the subconscious ground of the soul together with those of our unconscious or night-sphere. If the former rise from that source we call them recollections of the memory; if the latter emerge from that subconscious store we are certainly justified to speak of an unconscious or transcendental memory.¹ *Conscious*

¹ Schofield, *The Unconscious Mind*, p. 159 f.

memory postulates a *conscious* mind with an empirical or *ciscendental* subject, *unconscious* memory an *unconscious* mind with a *transcendental* subject. As the cumbersome terms 'conscious mind' and 'unconscious mind' do not mean two minds of two different beings, but constitute the unity of the whole mind,¹ so the terms 'ciscendental subject' and 'transcendental subject' are merely used as qualifications of the *soul* as a *unit*. Consciousness is not mind, for mind includes unconscious psychism as well; ciscendental subjectivity is not soul, for soul includes transcendental psychism as well. Maudsley points out: 'Consciousness may be direct or transcendental;' and states that 'empirical psychology is founded on the one, metaphysics upon the other.'² He discriminates between the 'conscious I' and the 'unconscious I,' and between the 'I' who am and the 'I' who think. 'Our ego can be split up into conscious and unconscious,'³ or, as I prefer to call these two natures of our soul, into ciscendental and transcendental, and Prof. Barrett states exactly my position when he says: 'Wherever self-consciousness is subdued, when the known and clamant '*me*' retires to the background, then an opportunity is afforded for the emergence of the '*other me*' of that large and unrecognized part of our personality which lies below the threshold of our consciousness.'⁴ The known '*me*' is the ciscendental, the '*other me*' the transcendental subject, and the latter's activity, while the former has retired to the background of the soul, that is, to *subconscious* ground, becomes manifest by scores of incidents.

¹ Ibid. pp. vi, 325.

² Physiology of Mind, p. 310.

³ Schofield, The Unconscious Mind, p. 69.

⁴ Ibid., p. 161 f.

"A professional man states: 'I had to give medicine precisely every two hours to my wife. I am a *very* sound sleeper, but for six weeks I woke up every two hours, and never missed giving the medicine.' Another says: 'I had long tried to balance accounts, but always showed an excess of £2, 10s. on the credit side. On Saturday night I left the counting-house nervous and angry. In the night I dreamed I was in the office, the ledger open, and I came to a small account having a debit balance of £2, 10s. I looked over it, called myself names, and put it in the proper place in the balance in my sleep. On Sunday I rose and went to call on some ladies to go to church. Suddenly the dream flashed on me. I went for the keys and to the safe and got the books, turned to the folio in the ledger I had dreamed of. There was the account and my balance was made.'"

"The action of the transcendental subject while the transcendental one is asleep has been manifested in so many cases that I will refer to only one more incident, the experience of a distinguished lawyer who had studied for days a most important case. 'One night his wife saw him rise up, sit down, write a long paper which he put in his desk, and returned to bed. Next morning, he told his wife he had a most interesting dream; that he had delivered a clear and luminous opinion on the case, and that he would give anything to recover the train of thought which had occurred. She then directed him to the writing-desk, where he found all he had dreamt clearly and fully written out.'"

"If you have read 'Dr. Jekyll and Mr. Hyde' it will probably interest you to hear that the author, R. L. Ste-

¹ Prof. Child, Am. Journal of Psychology, Vol. V., pt. II.

² Abercrombie, Intellectual Power, p. 234.

venson, with regard to it, says : ' I had long been wanting to write a book on man's double being. For two days I went about racking my brains for a plot of any sort, and on the second night I dreamt the scene in Dr. Jekyll and Mr. Hyde at the window ; and a scene, afterwards split in two, in which Hyde, pursued, took the powder and underwent the change in the presence of his pursuer.' ¹

" The reality of that transcendental subject whose actions are sometimes absorbed by the ciscendental consciousness on the subconscious ground of our soul is expressly taught by no less a philosopher than Kant. He believes the soul to be connected with two worlds, one of which only the soul conceives clearly in the ciscendental existence, namely, the material world, while it may receive clear impressions of immaterial natures when being linked to the spiritual world. He holds that this *doubly-linked* soul is a *unit with two natures* and that the '*transcendental subject*,' as he calls the immaterial nature of the soul, is empirically unknown unto us. ² If, then, the subject of our transcendental nature is the unknown part of our soul, it stands to reason that this subject has an adequate transcendental consciousness and is able to manifest psychic actions which we call unconscious as far as their origin is concerned, while we may become ciscendentally conscious of their effects. The stigmata of St. Francis d'Assisi and of Louise Lateau were such effects of transcendental powers caused by unconscious self-suggestion, and modern faith-cures are likewise the visible result of psychic action of the transcendental sub-

¹ Across the Plains, p. 240, etc.

² Kant (ed. Rosenkranz), *Lehre von der dritten Antinomie*, II. 428.

ject on the ciscendental one, thus establishing the unity of the soul. If, however, we are units with two natures, one of which is transcendental and does not reach its destination here below, it is only reasonable to conclude that it will find a fitting environment for its development in an existence beyond."

Frank: "Is not this the teleological argument of believers in immortality?"

Mr. Miles: "I am glad to hear that you so well remember our former discussions."

Frank: "In connection with this argument you also pointed to evolution as a necessary implement of immortality."

Mr. Miles: "Even so. They imply each other mutually if rightly understood. The development of the higher nature of our soul is really a postulatam of our very existence in this world. This higher nature, however, is not only revealed unto us by intuition, as we have seen previously, but also by phenomena some of which we have already discussed. We have seen it shine forth in dreams and as second sight. Even while awake manifestations of the transcendental subject eventually take place. F. W. H. Myers, in the 'Journal of the Psychological Research Society,' tells a story of a Mrs. E. K. Elliot, who received some letters by post, one of which contained £15 in bank notes. She went into the kitchen and made a motion to throw the letters (as done with) into the fire, 'when,' she says, 'I distinctly felt my hand arrested in the act, *as though another hand was gently forcing it back*. Much surprised, I looked at my hand and saw it contained the bank notes. I was so surprised I called out, "Who is here?" I called the cook and told her and also my husband.' The Rev. E. K. Elliot says:

'I remember my wife describing the above adventure to me at the time, and also that she was nearly fainting from the excitement caused by it.'

"In this phenomenon which Dr. Schofield ascribes to 'unconscious muscle action' we clearly recognize *another* subject than the empirical one, and that other transcendental subject shows intelligence like in many similar cases, and therefore must have *a consciousness of his own*. For this reason the term 'unconscious muscle action' is in this particular case no sufficient explanation. There is only one alternative: either to admit psychic action of the biological or transcendental subject of Mrs. Elliot herself (and in this case the subjective mind might have been reasoning inductively), or to believe in the interference of some friend in the invisible. In either case we are justified to conclude that the agent, whoever he may be, is superior to physical destruction.

"But even a wandering of our transcendental subject out of, or away from, our body will become probable, if we remember the phantom of the double-man as in a school teacher's, or in Goethe's, or in Consul Brest's case. That school teacher of whom I told you the other day had seen himself in the coffin, and a manuscript, found some weeks after his death, contained an exact description of the funeral as he had seen it a week before he died. Goethe likewise, as you will remember, had seen himself, that is, *his transcendental self*, apart from his ciscentental subject; and Consul Brest had the same experience even three times in succession."

Mr. Tannenberg: "These phenomena are certainly strange enough, but they are merely *subjective*, and there-

¹ The Unconscious Mind, p. 304 f.

fore might have originated in the imagination of visionaries."

Mr. Miles : "For this reason I am going to relate to you some cases which have been *objective* as well, having *other* witnesses besides the subject himself. One *subjective* experience, however, is still worth mentioning, because the well-known critic De Wette has made it himself. One evening, when on his way home, he saw his double, that is, his transcendental self, walking before him and entering the house. This induced him to sleep in a hotel that night. Imagine his astonishment, however, when the next day he returned home and found the ceiling of his bedroom broken down, burying the bed under a heap of rubbish.

"A similar incident, but of *objective* value, is related by a German officer, Lieutenant v. B., who saw his transcendental self through the window getting undressed by his soldier servant. After the servant had gone, the amazed officer heard a terrible crash and saw the ceiling coming down. He hastily rang the bell, and the servant, all in a shiver, told him in the utmost surprise that he had just undressed him and had been wondering why his master had been so silent."

Mr. Tannenberg : "How could a vision, a mere vision, deceive the servant so as to influence even his sense of feeling?"

Mr. Miles : "I merely state the fact, without at all pretending to say that the *servant* had a vision. I told you that the *officer* had the vision, seeing his other self getting undressed by the servant. The fact that the latter did undress his master is, in my opinion, no vision."

Frank : "But what is it, then?"

Mr. Miles : "I believe that the lieutenant's body was

nothing else than his biological body, his transcendental subject, wandering away from the body without taking the ciscendental consciousness along."

Mr. Tannenberg: "Well, I declare! That is a real ghost story!"

Mr. Miles: "I should really doubt its authenticity; if I did not have it from good authority. In fact, I never troubled my head much about such things until I heard of a wandering of a person away from, or out of, the body, as even the apostle Paul experienced. Mrs. K., whom I know personally, and whose word is absolutely above suspicion, while in a room facing the garden, saw in bright daylight a transparent human being pass by and look through the window. She thought she must have been mistaken, because the room was too high for any person to look in from outside. At this moment Mrs. K. heard the whistles of the factories, it being just twelve o'clock. Something then influenced her to look at the garden, and behold, there was the same apparition again passing by the two windows in the same direction as before. Mrs. K. was unable to distinguish any features, the phantom being of a vague shadowy appearance. The impression, however, was so strong that, in spite of her fear of ridicule, she spoke about it at dinner-time. The whole family looked puzzled, but even more so when a telegram arrived announcing the passing away of Mrs. K.'s sister. The day after a letter stated that the deceased lady had been feeling sick for a short time. At the day of her death, a little before noon, she suddenly became stiff and unconscious. Soon, however, she came to her (ciscendental) self again, and said: 'I was to see Auntie K. in New York, and bid her good-by.' Then she turned aside and expired.

"What was it, now, may I ask you, gentlemen, that Mrs. K. had seen?"

Mr. Tannenberg: "The whole story sounds too much like spiritualism to suit me. Spiritualists have been unmasked so often that I don't take any stock in their humbug."

Mr. Miles: "True, there are many who make it a practise to cozen the public, and dupes only pay money for it. Mrs. K., however, is no more a Spiritualist than you or I. Besides, she is such a sincere Christian that she would not utter an untruth to save her life. I told you that I know her personally, and am afraid she will scold me for making use of her experience in the way I do now."

Frank: "Self-delusion is out of the question?"

Mr. Miles: "By all means! Remember, moreover, that Mrs. K. told her vision *before* the telegram and the letter arrived. And as to her veracity, let me repeat that it is above suspicion."

Mr. Tannenberg: "Well, then, this case will be nuts to the Spiritualists, I dare say."

Frank: "The *objectivity* of the vision is certainly established black on white."

Mr. Miles: "It is indeed! But with regard to Spiritualism, may I remind you, Mr. Tannenberg, that neither this nor any previous case we have spoken of deals with spirits of *deceased* persons? Spiritualists, as you know, claim to communicate with the *dead*. The instances to which I took reference deal with the *living*, that is to say, with those who did not depart from their material body for good at the time of their manifestation. But even on *this* side of the border-line, telepathy is unable to explain *all* the mysterious phenomena of psychism, especially if

you remember that Mrs. K. saw the phantom with the eyes of the *physical* body."

Frank: "And is a satisfactory explanation of *all* cases obtained by your theory of psychic action of a transcendental subject?"

Mr. Miles: "I think so! This theory, however, is not my own, as I told you before. Kant in his 'Lehre von der dritten Antinomie,' Du Prel in his interesting treatise 'Die Mystik der alten Griechen,' and in his little book entitled 'Das Raetsel des Menschen,' Aksakow in 'Animismus und Spiritismus,' and several others believe in our transcendental subject, which Mr. Henry Frank shows to be residing in our biological body. If people speak of the immortality of the soul, what else do they mean than our subconscious being with its transcendental faculties?"

Frank: "The soul could certainly not manifest transcendental faculties if it were not *essentially* transcendental. And if telepathy is a fact, as it is, I suppose, generally agreed upon to be, then it must deal with faculties of the *transcendental* part of our soul, since our *ciscendental* subject is only conscious of the *result* of telepathy."

Mr. Miles: "That is so, indeed. All we know is that suggestion, which is properly the means of telepathy, is that agent to which the greater part of the mysterious manifestations of the soul are traceable, no matter whether it is conscious or unconscious. Dr. Hudson calls telepathy the normal means of communication between two subjective minds, and states that 'it is only between *subjective minds* that telepathy can be employed. The objective mind has no part or lot in telepathy until the threshold of consciousness is displaced so as to enable the objective mind to take cognizance of the message.'¹ That,

¹ Law of Psychic Phenomena, p. 108.

however, telepathy may take place between the conscious, ciscendental, *objective*, and the unconscious, transcendental, *subjective* minds of the same individual, Dr. Hudson admits, not only when speaking of the displacement of the threshold of consciousness, but also when saying: 'The subjective mind of an individual is as amenable to control by the suggestions of his *own objective* mind as it is by the suggestion of another.'¹ Hence *suggestion* is thought-transference or telepathy between an *objective* and a *subjective* mind, no matter whether both are the minds of one and the same, or of different, individuals. Telepathy, therefore, is soul-action, or psychism, by means of the 'other me,' that is, the transcendental subject which has a consciousness of his own. Unless the psychic action of the transcendental subject becomes *ciscendentally conscious*, as to the *nature* of it, we shall never know more than the result. Since consciousness is only a *faculty* of mind, *not the mind itself*, psychism is only a faculty of the soul, not the soul itself. Telepathy is merely *one of many* potentialities of psychism, therefore it explains *some*, but by no means all phenomena of transcendental psychism, just like scent is merely one of several potentialities of *ciscendental* psychism. The *latter* imparts its experiences to the *conscious*, *transcendental* psychism imparts its experiences to the *unconscious*, mind or subject. Therefore, *all* phenomena are explainable only by *psychism*, the transcendental sphere of which is generally unknown to our present consciousness because that sphere has a consciousness of its own, and is called unconscious merely on account of our inability, while still in a material body, to penetrate the mysteries of an unseen world. If we hold this, that is, if we do not confound telepathy, a pôtent-

¹ Law of Psychic Phenomena, p. 156.

tiality of transcendental psychism, with psychism itself, then telepathy ceases to be a mystery, and the supposition of a thought-wave, nerve-ether, etc., etc., will be seen in a clearer light."

Frank: "What is meant by nerve-ether?"

Mr. Miles: "It is a hypothesis, although it reminds one greatly of the spiritualistic conception of an atmospheric or astral body hovering about our material body. Nerve-ether is likewise supposed to be all around us, like an atmospheric haze, with the difference, however, that this ether belongs to all alike and is acted upon by the nerves, while the theory of an atmospheric body, indeed, a transcendental sentient organism, holds that it is this invisible biological body of the 'other me' that acts at a distance *with or without imparting any knowledge* of it to the present consciousness. Whether it is nerve-ether or a transcendental sentient organism, I will not decide, though the biological body points to the latter. This, however, I know, that there is *something*, call it what you may, around or within us that imparts to us, for instance, the sensation of somebody's presence in a room in which we for some time believed ourselves to be alone."

Frank: "Yes, indeed! But how can nerve-ether that belongs to all, like the air, impart any such sensation?"

Mr. Miles: "And moreover, how could nerve-ether, even if of individual difference, act at a distance, as, for instance, in the case of Mrs. K.'s sister?"

"The answer is simply this:

"Ether itself does not act as an intelligence, but intelligence may act *by means of ether*. 'In view of physical phenomena as yet unaccounted for; in view of thought transference, mental suggestion and telepathy, the great scientists of all countries scorn the expression, "Brain

secretes thought as the liver secretes bile," and hold that as now the *mind* uses brain and nerve, it may later on use *ether*.¹

"The supposition of an individual transcendental organism, *sometimes visible*, like a halo,² etc., *sometimes invisible* to the material eye, is by no means so absurd as some people may think, for Paul even says that 'there is a natural body, and there is a spiritual body.'³ If an extension of this spiritual or astral body is unlimited, that is, superior to space and time, the possibility of the soul to act at a distance finds an explanation that would certainly be more satisfactory than a hypothesis which needs an explanation of its own. Manifestations of an unseen power faced science. How to explain them, that was the question. 'Telepathy!' some said. And what is telepathy, if you please? 'The function of nerve-ether!' they said again. And what is nerve-ether, if you please? 'A certain something; an unseen fluid; something we don't know.' Now if telepathy fails to explain *all* the

¹ Hillis, *Foretokens of Immortality*, p. 48.

² The artistic representation of the *nimbus* (a dense cloud of light) is by no means so absurd as many are inclined to think. (Lumeñ, quod circa angelorum capita fingitur, nimbus vocatur, licet et nimbus sit densitas nubis.) Virgil, even Homer, speak of clouds of light around certain persons. Moses, and Elias, and Stephanus, shone in a divine light. Ignatius de Loyola is not only reported to have seen, when in prayer, a cloud of light, but Isabella de Rosella has seen himself encircled by a halo or nimbus (*res quædam rotunda tanquam ex auro et magna*). Many other cases of a similar nature have been reported. The author knows of a child where an unknown light was hovering over the body for several hours after it had departed from this world, and of a young man, a fervent evangelist, who passed away while those present heard the sweetest music and saw the whole room filled with a flood of light.

³ Corinthians 15:44.

mysterious psychic phenomena, would it then not be more reasonable to hold another hypothesis which really *does* explain what it claims to do ? ”

Mr. Tannenberg : “ And *this* hypothesis ? ”

Mr. Miles : “ *This* hypothesis is the supposition, not of our transcendental subject,—for the reality of its existence is more than a mere hypothesis,—but of the *faculty of this transcendental subject to wander away from the transcendental subject*, without however losing the connection with the latter until the final departure, that is, physical death takes place, *and to manifest itself at a distance visibly, audibly and tangibly.* ”

Frank : “ Tangibly ? ”

Mr. Miles : “ Yes, tangibly ! Let me only remind you of the soldier servant who undressed his master’s other self. Even in the case which Flammarion states the subject felt the pain.¹ A merely visible manifestation of the transcendental subject was the one of Mrs. K.’s sister, the objectivity of which has been established black on white. A merely audible manifestation is the following one : Mr. St., a member of a church in Chicago, Ill., had been working at the carpenter’s trade in Germany, and while he was busy he heard a woeful groaning which continued during the night and came forth from an empty coffin in the shop. Mr. St. and his wife examined the coffin but found nothing amiss except that they heard the groans. When the coffin was sold the next day the party that made the purchase stated that the man who had passed away had been groaning woefully exactly as Mr. St. described it. Besides Mr. St. asserts that he always had known before when he would have to build a coffin. Another case of clairaudience is

¹ Chap. XIX, pp. 224 f.

reported in 'Der Beweis des Glaubens.'¹ Dr. Fr. Delitzsch passed, when in London, the house of his friend, the celebrated archæologist George Smith. He heard himself called by such a thrilling voice that he was greatly affected when he afterwards heard that his friend had passed away at that time in Aleppo. These auditions are so well known that even Dickens refers to them when speaking of little Nell in 'The Old Curiosity Shop.' 'Waking, she never wandered in her mind but once, and that was of beautiful music which she said was in the air. God knows. It may have been.'

"Dr. Savage writes: 'I have a friend—Mrs. Mary A. Livermore—who told me how her life was saved during her travels in the West on a certain occasion by her hearing and instantly obeying a voice. She did not know where it came from; but she leaped, as the voice ordered her to, from one side of a car to the other, and instantly the side where she had been sitting was crushed in and utterly demolished.'²

"No matter whether we believe these voices to be caused by the unconscious mind of our transcendental subject or by the interference of some friend or being in the invisible, we have to admit in either case a subject superior to physical death, even if the manifestations were not visible. There are some, however, who are visible and audible at the same time. A minister once appeared to a forester with whom he had lived on bad terms. The latter *saw* his enemy enter. Looking up in surprise he *heard* him beg his pardon. When the forester replied: 'As I wish God to pardon me, so I forgive you,' the phantom disappeared. Afterwards the forester was told

¹ *Ihrg.* 1876, p. 540.

² *Savage, Life Beyond Death*, p. 285.

that the clergyman had been struggling with death terribly, but suddenly had become very quiet and soon after had peacefully expired."

Mr. Tannenberg: "But isn't that spiritualism?"

Mr. Miles: "This term would be justified if the manifestation had taken place *after* the minister's death. As it was, however, I think it more proper to speak of his transcendental subject rather than of his spirit, although, as we shall see later on, *spirits are nothing else but souls acting as transcendental subjects freed from earthly fetters.*"

Frank: "Then we are spirits now?"

Mr. Miles: "Not exactly. I think we are *souls*, now and hereafter. As souls we own a biological (transcendental or spiritual) and a physical (ciscendental or natural) body. When the latter dies, the former will have a fuller sway on the road of evolution. Souls, however, are we now, and souls shall we be forever and ever. This of course is my personal opinion, a complete motivation of which would take too much of our time at present. If it were not for your questions I should not have been carried away for this time by our subject, as it merely was my intention to-day to relate to you several authentic facts which point to our personal immortality. Instead of leaving it to you to draw your own conclusions I gave way too much to my own opinion. Henceforth I shall merely state facts."

Frank: "And their authority?"

Mr. Miles: "Their authority I shall not hesitate to subscribe. I told you that the theory of our transcendental subject acting at a distance gives a more satisfactory explanation than any other I know of; therefore have the kindness to make the application yourself in each single instance, bearing in mind that the absence of tran-

scendental manifestations of our immanent latent faculties does by no means prove the absence of these faculties themselves."

Frank : " And because these faculties are real, their subject must be real ; isn't that it ? "

Mr. Tannenberg : " And if this subject may act independently of our physical body, it must be able to survive this body ? "

Mr. Miles : " Of course, gentlemen, of course ! Don't let us waste any more time now ! Draw the conclusions yourself when you hear of *transcendental psychism, experienced by more than one, visibly, audibly and tangibly*, and remember that I shall *not* refer to *spirits*, that is to *deceased* persons, but to the *transcendental subject wandering out of the body*, thus becoming the object for the perceptibility of others.

" A minister with his wife went on a journey, leaving the babe in care of his sister. During the first night the babe's mother dreamed how she floated through the air, seeing far below the towns and stations that she had passed during the previous day. She arrives at home, enters the bedroom, raises the curtain of the cradle, stoops over the babe and blesses it with a certain Bible verse. Then she looks up, sees her sister-in-law upright in the bed next to the cradle closing her frightened eyes and hears her give a terrible scream. This yell of her sister-in-law was so loud that she, the babe's mother, awoke and found herself in bed at the hotel where she and her husband had alighted. She soon forgot this dream ; but when the journey was over and the minister inquired of his sister whether anything had happened during his absence, this lady replied : ' Nothing particular, except that you,' addressing her sister-in-law,

'have almost frightened me out of my wits.' When being asked how so, she proceeded: 'During the first night of your absence I suddenly *heard* your steps. Looking up I *saw* you come in, stoop over the babe and *heard* you *speak*, quoting a certain Bible verse. Then I yelled, but when I looked up again you were gone.'

"This incident some might think possible to explain by telepathy; but what will you say when you hear of a case where the apparition *leaves a visible sign of its presence*? Miss Meinicke, whose father was on a journey, *heard* him come home one evening, *saw* him uncover the bed and *heard* him say: 'Alas! I poor, forlorn man!' When she moved toward him he vanished. Afterwards she learned from her father that at the time in question he, with horse and buggy, had fallen down the slope of a dike and before losing consciousness had pronounced the very words which she had heard him say at home. Here the visible and audible manifestation one might again try to explain by telepathy—as if telepathy were not a mystery itself; but how would you explain the uncovering of the bed? How is a thought-wave able to do *that*?"

Mr. Tannenberg: "And is the account reliable?"

Mr. Miles: "It is given by M. Perty in a volume entitled '*Die mystischen Erscheinungen der menschlichen Natur*.' Perty studied medicine and natural science, and his researches within this range leave no doubt of this great scholar's sound judgment and veracity."

Mr. Tannenberg: "Then I must admit that this incident would really be unexplainable unless by the wandering of the transcendental part of the soul out of the physical one. But then our soul must have a transcendental organism pertaining to its transcendental nature."

Mr. Miles: "So it has indeed, namely, the biological body. This supposition stands to reason if we bear in mind that *only absolute spirit is without a body*. But there can be only *one* absolute spirit: God. All other beings are not supreme, therefore it does not seem quite correct to call our freed soul a spirit. This is one reason why I said: We are souls forever and ever. Now then, if only the *absolute* spirit, God, can be without a body, we who are not absolute spirit must have *some* kind of a body no matter how ethereal it may be. Spiritualists may not at all be so far amiss when speaking of the astral or atmospheric body of a deceased person. I believe rather than not that our 'other me,' our 'transcendental subject,' has an appropriate body, an invisible psychical organism by means of which psychic action at a distance may be easily effected. If this be granted we may speak of psychism while on this side and of psychism while on the other side instead of speaking of telepathy of the living and of spiritualism of the dead. *All psychical action* we may call *psychism* no matter whether affected *consciously or unconsciously*. *All unconscious psychic action* we may call *transcendental psychism* manifesting itself *before and after our physical death*, in the latter case usually known as spiritual manifestations of departed souls. If we grant this, namely, the possibility of transcendental psychism *before* as well as *after* our final departure from the material body, we shall be much nearer to a satisfactory explanation of so-called spiritualistic phenomena than we ever have been before. Instead of carefully considering the mysterious powers of the soul some people think it scientific to deny or to laugh at phenomena which they cannot understand. But ridiculing established facts is not science. In spite of

the mockery and sarcasm of their contemporaries, heroes like Galilei, Columbus and others fought gallantly, and Jung-Stilling, Dr. Justinus Kerner and others were such heroes in regard to earnest psychical research. The latter in his book 'Die Seherin von Prevorst,' when speaking of this somnambulist person, gives us the following incident: 'Once in her magnetic sleep she clenched her fist and, while hitting at some unseen object, exclaimed: "Now I've got him!" mentioning the name of a clergyman whom she greatly disliked: "That's my revenge; there!" and after a while: "So; that will do!" When that same evening the clergyman was asked how he had spent the day, he replied: "Very well indeed, except some time of the afternoon when my head felt as if being boxed at." He stated that these blows were so severe that he had to leave the party who had assembled in his garden.'

"Please notice how the, in this case, invisible transcendental organism, evidently the biological body of the transcendental subject, while wandering away from the physical body, transferred the action of the latter to a considerable distance. Not only thought but *action* was transferred. A psychical force was active *tangibly*, and to explain this manifestation without the supposition of an extensible organism of the soul's transcendental nature would be as unsatisfactory as the failure to explain the uncovering of Mr. Meinicke's bed by a thought-wave."

Mr. Tannenberg: "How is it that such manifestations are so scarce?"

Mr. Miles: "Scarce? By no means! If people were not so terribly afraid of being ridiculed for telling them, our knowledge of the transcendental sphere of our soul

would be still better supplied with the necessary material. Lichtenberg for instance, who was rather fond of ridiculing everything that looked supernatural, left a written confession how he once felt an intense heat combined with great fear of fire, and how this telepathic sentence was well founded when the fire-alarm announced a conflagration at some distance. In addition to this confession the well-known German natural philosopher remarks that he had never spoken of it for fear of becoming the laughing-stock of others.

"Under such circumstances it is rather difficult for the psychical research discoveries to become justly appreciated. Prejudice is still predominant. Few only have the courage to throw it overboard. Many stick to it against their own convictions, trying to undermine the authenticity of such phenomena as do not fit their system, while the mass of the people is generally ignorant and does not want to bother their heads about these things."

Frank: "Do you then suppose that it was Lichtenberg's transcendental self which had the sensation of which he writes and which transferred it to his conscious ciscendental self?"

Mr. Miles: "Indeed I do. Did you ever hear of persons complaining of pains in a foot or a hand which they had lost years ago?"

Mr. Tannenberg: "I know such a man personally. He wears a wooden leg, and it seems rather strange to hear him complain of pain in a foot that lies buried on the battle-field of Gettysburg."

Mr. Miles: "Now does not this prove, although the material foot is gone, that the psychical body is still a whole?"

Mr. Tannenberg: "I don't know about that. I think it merely a perception of the nerves that formally transferred the sensations of the foot to the mind."

Mr. Miles: "To be sure it's so! But can that disprove what I said? Must we not admit that the invisible psychical body is still a whole no matter how many material limbs are lost? A spiritual communication of which we shall hear some other time leaves no doubt that an invisible psychical body,—no matter whether we call it nerve-ether, atmospheric, transcendental, biological or astral body,—is within our material body like in a sheath or, *in some cases at least*, hovering about us while we are still bound to our material frame, and if you ever had the sentiment as if some stranger were in the room or perhaps right behind you, the just mentioned so-called spiritual communication of which I shall speak some other time may serve to explain even more things in heaven and earth than are dreamt of in our philosophy."

Frank: "And is it this invisible psychical body which is efficacious at a distance?"

Mr. Miles: "Who else could it be?"

Frank: "Then it was the somnambulist's double, although in this case invisible, or, as you, Kant and others call it, the transcendental psychical subject who dealt the blows to the clergyman of whom Kerner has told us?"

Mr. Miles: "Who or what else could have done it? That mediumistic communication of which we shall speak some other time asserts an extension to be possible for the transcendental psychical organism beyond space and time. By this extension the transcendental organism, however, is not separated from the ciscendental subject, except, of course, in case of physical death, no matter

how slight and imperceptible the connection may be. A similar view, as I just discovered the other day, is held by Splittgerber, a well-known German psychologist, when he asks: 'How are we to believe in the possibility of clairvoyance unless we grant the stretching-forth of the soul to some distance?' And when speaking of telekinety he holds an extension of the soul or rather of the psychical organism to an unlimited distance.¹

"Dr. Hudson in his interesting work entitled 'The Law of the Psychic Phenomena' quotes from 'Phantasms of the Living' several instances which show that the Rev. W. Stainton Moses and a Mr. S. H. B. have, while ciscendentally asleep, transcendently appeared to others at a distance, and Mr. S. H. B. even took the hair of a lady to whom he paid his transcendental visit in his hand, and took hold of her hand, and was seen also by this lady's sister, who decidedly asserts that she was *awake*.²

"The same author gives an account of his experience with a slate-writing medium and states that the slate-writing was done without physical contact with the pencil in broad daylight.³ He admits that the medium's transcendental subject, or, as he terms it, the subjective mind, writes on the slate, but all he infers from this is that the power which moved the pencil, being clearly not physical, must have been occult.⁴

"Would that inference satisfy you? May an occult power write without a hand? Why not infer,—since by Dr. Beale's discoveries, as demonstrated by Mr. Henry Frank, we know that we have two bodies, a natural phys-

¹ Splittgerber, *Schlaf und Tod*, 2 Aufl. I., p. 91 f.

² *Law of Psych. Phen.*, pp. 185 ff.

³ *Ibid.*, p. 281.

⁴ *Ibid.*, p. 28r.

ical one and a spiritual psychical one,—why not infer then that the medium's transcendental psychical subject did produce physical phenomena by means of the biological invisible body wandering out of the physical, visible body? Right here let me quote an instance of the greatest *objective* value from Owen's 'Footfalls on the Boundary of Another World.' A Scotchman, Robert Bruce, was mate on a ship sailing from Liverpool to St. John, New Brunswick. Looking into the captain's cabin he saw a perfect stranger sitting at the table writing on the captain's slate. Bruce stood still in amazement, when the stranger looked up and stared into his face. The mate hastened off and when he had found the captain they both went to the cabin. Though the stranger was gone, his handwriting was there on the slate: 'Steer north-west!' When compared with the handwritings of those on the ship, none answered the mysterious one on the slate. The whole ship was searched, but the unknown passenger was found nowhere. At last the captain resolved to follow the strange command, with the result of discovering, after having sailed for a few hours in the indicated direction, a wreck clinging to a huge iceberg. Crew and passengers of this wrecked ship were in utmost need. When they were saved Bruce almost startled when discovering among them the mysterious stranger whom he had seen writing in the captain's cabin. The stranger was asked to write the words: 'Steer north-west!' on the other side of the slate, and behold it was the same handwriting as the mysterious one. When informed of the incident the captain of the wrecked ship reported that the writer had fallen into a deep sleep toward noon, and after having awoke had said: 'To-day we shall be saved.' He had dreamt being on board of a

ship that would bring help. He described this ship, and when she came in sight the wrecked ones recognized her instantly.

"This, gentlemen, is not merely a case of clairvoyance. And as to telepathy between a human mind and a ship, we must admit that writing at a distance is a psychical force which can only become efficacious by means of a transcendental psychical organism wandering out of, or stretching forth from, the material body."

Mr. Tannenberg: "This incident seems so strange that people will hardly believe it."

Mr. Miles: "Such phenomena are indeed spoken against almost everywhere. People, however, do err because they know not the latent transcendental power of the human soul. But in spite of man's prejudice, the intrinsic faculty of our transcendental subject manifests itself in some cases *before* our physical death, like the sprouts of a potato reveal its potentialities even before its burial. If we speak of a man's double, this double is his other self, his biological transcendental subject, and we need not always wait for the physical death in order to have this supposition unveiled. And mind, these revelations are *objective* as well as subjective, therefore it is out of the question to explain them by overwrought imagination, especially not in cases where visible signs of the manifestation are left behind. Dr. Brownson on one occasion, *seeing* the double of an enemy, who lived in another city, thrust his sword several times in the air. He *heard* the enemy asking pardon for his offense. A few days afterwards he paid a visit to this man, and was astonished to find that he had received many wounds with the sword.¹

¹ Quoted from McGrady, *Mistakes of Ingersoll*, p. 342.

"Here, like in the case of Mrs. Severn reported by Flammarion, the unconscious self or the transcendental subject registered its experiences in the biological body and thus transferred them *visibly* to the physical body, which is really nothing else but dead matter absorbed and molded in the form of the biological body."

Mr. Tannenberg: "If we grant the reality of these manifestations of persons who are *not* physically dead, would we not then be bound to believe in those of the *deceased*?"

Mr. Miles: "Most decidedly! Your antipathy against spiritualism would not make you unjust, would it?"

Mr. Tannenberg: "Well, no! Of course not! I see how you caught me there. If telepathy is granted, and moreover if some mysterious psychical phenomena lead us to believe in the possibility of a wandering of the transcendental subject of our soul away from our physical body, then such phenomena, the nature of which is transcendental anyway, must be still more possible *after* we have left our material fetters for good."

Mr. Miles: "That is exactly the conclusion that cannot be avoided if the premise is granted."

Mr. Tannenberg: "Truly, if our soul *may* act on this side even, independently of our physical body, it stands to reason that our soul lives on. And if we are souls, then we are immortal, and the spiritualistic claim of a communication with departed persons or spirits, as they are usually called, must at least be *possible*. Nevertheless, I dislike the idea of calling up ghosts. I really think we have no business to interfere with their conditions in the world beyond."

Mr. Miles: "The *possibility* of communicating with friends in the unseen world and the *practise* of it are two

very different things. Of the latter I do not exactly approve myself ; but the former is an established fact."

Frank : " Then you believe in spiritualism ? "

Mr. Miles : " Don't misunderstand me, gentlemen, if you please. I am no spiritualist myself, but I cannot but admit that the manifestations of departed persons or spirits, as they are erroneously called, are proven facts and by no means ghost-stories of an over-excited imagination. These facts may be traceable to unconscious auto-suggestion and telepathy on the part of the medium, and even to the medium's transcendental subject, with regard to the producing of physical phenomena and telekinety, but as facts they are stubborn. I wish you would read what Dr. Savage says in his book, ' Life Beyond Death,' Chapter XII., about the ' Society for Psychical Research.' "

Mr. Tannenberg : " I have heard of it, and understand the most scientific men of our age are members of that society. "

Mr. Miles : " That is so indeed, therefore it is all the more surprising how fond some people are of ridiculing others because of their own ignorance. But even if not a single manifestation of a departed soul could be proved, the *possibility* of it would nevertheless be a postulatium demanded by the independent efficacy of the soul *before* its departure for the unseen world. It was you, Mr. Tannenberg, who made the inference that, if telepathy be granted, and if some psychical phenomena could even not be explained by telepathy, but indicated the faculty of the transcendental nature of our soul to stretch forth from the material body and to manifest itself at a distance, then such phenomena must be still more possible *after* we have left our transcendental frame for good. The spir-

itualistic claim, therefore, stands absolutely to reason, whether we like it or not, and we may by no means go astray by concluding that a transcendental subject which has been *seen, heard* and *felt* by *other* persons, and which has left perceivable signs like the uncovering of a bed, or the writing on a slate, or the wounds of a sword, is an *objective* reality for our *present* consciousness, until our *present* existence will, though then past, become *objective* to our then unfettered *real self*, that is, *to our immortal soul*, unfolding those potentialities of transcendental value that are latent during our earthly existence."

XXI.

OUT OF THE BODY.

WHEN the Hills entertained some of their friends at their residence, the Rev. Mr. Miles took occasion of introducing Mr. and Mrs. Tannenberg to Mrs. K., whom Frank knew already without surmising that she was the lady to whose vision the minister had referred to on a previous occasion.

In the course of the conversation her experience had been mentioned, and to the general surprise Mrs. K. confirmed it by informing the little circle that she was that Mrs. K. herself. Her son-in-law, a gentleman of German descent, said he knew of a still more striking instance of the apparition of a double (*Doppelgaenger*), and when asked to relate it to the company, he began :

“ In Livonia, about thirty-six miles from Riga, there is a ladies’ private school, known as the ‘*Pensionat of Neuwelcke*.’ The principal of this school in 1845 was a Mr. Buch, while at that time forty-two young ladies were under his care.

“ One of the teachers, *Mademoiselle Emilie Sagée*, from Dijon, France, was seen double soon after her arrival by several of the young ladies. If one of them, for instance, had just left her in her room, another one said : ‘ That’s impossible, for I just met her in the hall.’

“ At first these incidents seemed to be merely mistakes ; but they soon occurred so frequently that con-

siderable attention was paid to them. Once, while Mademoiselle Sagée was in the class-room writing with chalk on the black-board, the thirteen scholars then present conceived of two Misses Sagée, standing alongside of each other, making the same motions, the only difference being that the physical Miss Sagée was writing with chalk, while her double wrote without chalk, in the air.

“ The other teachers noticed similar phenomena, and more than once Mademoiselle Sagée’s double was seen at dinner standing behind her chair, repeating all her movements, how she ate and drank, etc., without however using knife and fork or taking real food.

“ Even the servants who were waiting at the table saw this strange phenomon and knew not what to make of it.

“ Not always, however, did Mademoiselle Sagée’s double imitate the actions of the real person. Sometimes when she rose, her double appeared on her chair after she was gone. This happened so often that some scholars became more and more frightened and left the Pensionat altogether. The principal, however, felt pity for Mademoiselle Sagée, who was an excellent teacher, and therefore did not think of discharging her.

“ But the apparitions became so frequent, and so many scholars began to stay away, that, notwithstanding some new scholars, the reputation of the Institute apparently decreased, and the principal saw the time coming when he would have to yield to necessity.

“ The most obvious phenomenon of Mademoiselle Sagée’s double took place one afternoon in the presence of more than thirty persons, every one of whom had seen it. The young ladies of the Pensionat were sitting in a large hall with glass doors leading to the garden. Miss Sagée was seen picking flowers while another lady

teacher was sitting in an armchair and superintending the young ladies' needlework. This teacher accidentally left the summer hall, but imagine the surprise of the young ladies, when the teacher's chair was occupied by Miss Sagée's double. She was seen in the garden, still picking flowers, but moving about in so slow a way as if sleepy or exhausted. Having become familiar with the phantom two of the most forward girls touched the apparition in the armchair and felt a slight resistance as if by very fine muslin or crape. One of the girls then actually walked through a part of the phantom, which, however, did not vanish till some time afterwards. At this moment Miss Sagée in the garden was recovering her usual briskness and was seen moving about as sprightly as before. When asked later on whether she had perceived anything particular she only remembered to have noticed the absence of the other teacher and to have thought by herself: 'I wished she had not gone away. These girls will surely trifle away their time.'

"One year and a half she remained in her position. But when at last she had to be dismissed, as nearly thirty students had left the Pensionat on her account, she exclaimed: 'Alas! This is the nineteenth time! It is hard, very hard to bear!' At nineteen different institutes she had been teaching, but no matter how well satisfied the principals had been with her, it was her misfortune to wander out of her body against her will and consciousness, and this peculiar disposition made her life utterly miserable.

"After she had left Neuwelcke, she stayed in the neighborhood at her sister-in-law's who had several children, and whenever Fraeulein v. Wrangel or others of her former scholars came to see her, these children

felt real proud, telling the visitors that they had *two* aunts Emilie.”¹

When Mr. M., Mrs. K.’s son-in-law, had finished, the audience looked somewhat puzzled; only one young gentleman, rather sarcastically, remarked: “That’s the finest ghost-story I ever heard in my life. Wonderful how a novel or a romance can turn the little goslings’ heads! And my compliments to you, Mr. M.! If you wouldn’t make a novel-writer, I don’t know who would.”

“I beg your pardon, sir,” retorted Mr. M., “for not fully appreciating your compliment. I never thought of fiction when relating the sad experience of Mademoiselle Sagée. I also fail to see what a novel could have to do with it, or how a romance could have influenced forty young ladies, their servants and their teachers to run wild with imagination. I should think it sad enough when a well-educated young lady loses her position nineteen different times: and if this happens on account of the same mysterious phenomenon in each single instance, then this phenomenon must either be a fact, or all the nineteen principals who discharged her must have been fools. And if this conclusion has no weight in your eyes, then you will have to investigate the matter yourself at the Pensionat of Neuwelcke, which is still in existence.”

Here the Rev. Mr. Miles took the word and said: “The wandering of a person out of the body is not at all so strange as it may seem. It does not occur often, to be sure; this, however, ought not to prejudice our judgment. Skeptics as a rule do not believe this phenomenon until they have investigated it on their own account. Dr. v. Harless for instance, a well-known

¹ Aksakow, Animismus und Spiritismus, p. 593.

German theologian, had to undergo a personal experience in order to become convinced of this faculty of what I call our transcendental subject of the soul. When Mrs. v. Harless was lying sick in Leipsic, Professor Lindner, knowing Dr. v. Harless' aversion to somnambulism, secretly consulted a somnambulist at Dresden as to the condition of his friend's wife. When the somnambulist, being in a trance, was asked whether she could go to another city, entirely unknown to her, and give account of a sick person there, she replied that she could, if a description of the patient's house were given. After this was done, the somnambulist described Mrs. v. Harless lying on a lounge and suffering from a severe cold in her back that had turned into spinal meningitis. Moreover the somnambulist said that the lady had had a similar disease years ago when living in another city. As Professor Lindner knew nothing about this, the somnambulist continued that the patient then had been nursing a babe whom she had scarcely been able to lift on account of severe pains in her right arm. When being asked if there was no remedy, the somnambulist recommended purified fir-cone-oil to be rubbed gently down the back. Dr. v. Harless received a full account of this communication from Professor Lindner from Dresden. Though smiling at the latter's credulity he asked his wife whether she ever had pains before similar to those that were troubling her now. She said she had, and remembered them distinctly in her right arm while nursing the babe which she was almost unable to lift. 'At this answer,' writes Dr. v. Harless, 'I was surprised beyond measure. Without telling my wife anything about Lindner's letter I sent for the cone-oil, and as soon as it was gently applied my wife was relieved of her

pains for good. After further investigation the somnambulist's explanation of the cause of the disease was also found to be correct. I wish this incident would be communicated to those physicians whose wisdom consists of declaring on the ground of their scientific systems that such things are impossible. What a pity for them that facts cannot be explained away.' Dr. v. Harless is certainly a trustworthy critic, the more so because he is most vehemently opposed to swindlers who make it their business to speculate on the mania for miracles of a credulous public, and because of his own former skepticism."

Mrs. Tannenberg: "And do you really believe that the somnambulist's spirit or, as you call it, her transcendental self, traveled to another city, out of, or away from, her body? Could not her knowledge be explained, at least in this case, by telepathy?"

Mr. Miles: "Telepathy took place; from her transcendental to her ciscendental subject the knowledge was transferred; but not from any other soul but her own, as was the case with Socrates whose daimonion was nothing but his transcendental subject. If the somnambulist had been influenced by Professor Lindner's mind, this gentleman would have to have known everything before, which however he did not."

Mrs. Tannenberg: "How about second sight? Would that explain it?"

Mr. Miles: "After what we have heard about Made-moiselle Sagée's double appearance I don't see why the supposition of the wandering of the transcendental part of the soul would be unreasonable. De Wette, Goethe and others have seen their doubles apart from their bodies, that is, their transcendental subjects apart from their

ciscendental ones, and here is Mrs. K. who confirmed already the incident related at another occasion, namely, that her sister has been out of her body thousands of miles away. But supposing the knowledge of events which take place at a great distance could be acquired by the so-called second sight, how, please tell me now, how will you explain this phenomenon itself? The second sight is not conceived of by our material eye. If then the soul's eye sees things at a distance, must not the soul, or at least its transcendental part, be present too? Would not the so-called second sight be still more mysterious, if the active organ could penetrate *some* matter, while *other* matter is seen? Is it not more rational to believe that the soul, or better, the transcendental subject of the soul, being of course the owner of some transcendental eye, is present at the distance where it sees, than to beat about the bush without the least practical result? One psychologist comes very near this supposition when speaking of a 'transposition of the soul' and when saying that 'a second sight can scarcely be thought of without an extension of the soul toward the place where the object is seen.'¹ If this were not so, and if the soul were not a unit, then our inner eye for instance ought to be able to see events that take place a hundred miles *eastward*, while *at the same time* our inner ear would hear sounds a hundred miles *westward*. This, however, did never occur, nor ever will, because our soul is a unit. Its transcendental nature can never stretch itself toward more than one direction at the time. It cannot be in London and Paris *at the same time*. No somnambulist, while ciscendentally in Chicago, will see what is going on in San Francisco and hear a senator's speech in

¹ Splittgerber, Schlaf und Tod, I., p. 91.

Washington at one and the same time, simply because the soul's eye cannot go abroad on its own volition to the west, nor the soul's ear to the east. The soul's eye is bound to the soul; apart from the soul it would have lost its owner, its subject, and this subject of course could not even transcendently know what the departed eye saw. Supposing the soul's eye could go abroad on its own account,—and that is, I presume, your idea of the second sight,—how would this eye manage to impart its impressions, altogether unconscious to the transcendental as well as to the transcendental subject of the soul, to the mind after its return?"

Mrs. Tannenberg: "I don't mean that our inner eye could walk all over the world and become conscious of what it saw without an owner."

Mr. Miles: "Very well, madam. May I then ask you to explain the mystery of the second sight, if the soul, the owner of our inner eye, were bound up in our material body?"

Mrs. Tannenberg: "I should say that our inner eye is superior to space and time."

Mr. Miles: "If you ascribe this faculty to the inner eye, must not its owner have this faculty all the more?"

Mrs. Tannenberg: "How so?"

Mrs. Miles: "Because the soul's eye can no more see independently of the soul than the body's eye can separated from the body."

Mrs. Tannenberg: "And why not?"

Mr. Miles: "Because clairvoyance and clairaudience, our second sight and our second hearing, or if you please our inner eye and our inner ear, never deal with two different objects at two different places at the same time. Perceptions of the inner eye, visions, and of the inner

ear, auditions, conceive of the *same* object always or of the *same* event. A somnambulist never hears music in Venice and sees pictures in Dresden at the same time. It can't be otherwise, because clairvoyance and clairaudience are faculties of the transcendental part of the soul which cannot be present at two different places at once. This observation proves the wandering of the soul away from, or out of, the body, if nothing else does, and the experiences of Dr. v. Harless, Mlle. Sagée and others confirm this supposition in every respect."

Here the sarcastic young gentleman who had tried to ridicule Mr. M., being as skeptical as before, asked the Rev. Mr. Miles: "Are you then a spiritualist?"

"By no means!" replied the minister. "You cannot fail to observe that the phenomena to which I have referred do not deal with deceased persons at all. Spiritualists claim to communicate with the dead, while I merely spoke of persons *on this side* whose soul was able to act at a distance apart from the material body. If such a temporary wandering of the soul out of the body does take place however, then it is perfectly rational to believe in the possibility of a *departed* person's manifestations. This inference holds good apart from the spiritualistic claim. I don't really see why I should be a spiritualist for believing in the continuation of psychic manifestations in the other world."

Mr. Tannenberg: "The possibility of transcendental psychism within an adequate sphere can of course not be questioned; but do men, living on this side, really communicate with the inhabitants of the unseen world?"

Mr. Miles: "Why should that be impossible? Why should souls which are departed from their body not be able to visit those who are not yet departed from this

world? I do not say that it is the general law if souls living on this side may act upon each other at distance, this transcendental psychic power manifests itself as telepathy and telekinety must be able to act upon other souls when free from a mortal body.

"How this conclusion can be avoided by immortality who are not ignorant of the powers of the human mind is more than I know. If men are immortal why then should it be impossible for them to communicate with the dead, or rather, with the souls, under conditions which enable us to communicate with departed souls? I really cannot see any reason why it should not be possible, and those who depart do by no means cease to exist, at least, under certain conditions, to communicate with disembodied spirits, that is, with human beings on the other side."

Frank: "But is it right to do so?"

Mr. Miles: "Ah! That's a different question. Scientific investigation is certainly justified if it is on account of psychical research; but to probe the mysteries of an unseen world for mere curiosity may not only be wrong, but may even prove false."

Mrs. Tannenberg: "But if you believe in the existence of spirits, are you then not a spiritualist?"

Mr. Miles: "May I ask you, madam, whether you are Christians who merely believe in the teachings of Christianity, or they who practise the teachings of Christianity?"

Mrs. Tannenberg: "Most decidedly the latter."

Mr. Miles: "Analogy then will explain why I call myself a spiritualist. I believe in the reality of spiritualism, but I don't practise it."

Mrs. Tannenberg : " And why not, if you please ? "

Mr. Miles : " Because it is written that consulting with familiar spirits, that is, asking the dead, is an abomination unto the Lord.¹ Isaiah considers it absurd for the living to ask the dead instead of seeking unto God,² and Saul knew full well that he was doing wrong when he asked the witch at Endor to bring up Samuel from the dead. "

Mrs. Tannenberg : " If the practise of spiritualism is unscriptural, why do you lay so much stress on it ? "

Mr. Miles : " Because it proves personal immortality beyond doubt. "

Mrs. Tannenberg : " But we all believe in our immortality ; don't we ? "

Mr. Miles : " *You do, madam, and I hope we do ; but there are some who don't.* On *their* account the spiritualistic claim is indeed to be taken into consideration. Suppose you have a friend who professes agnosticism, that is, who does not believe in God nor in immortality on the ground that he knows nothing of the other world. You are a Christian, and you would like to see your friend become one too ; but ' he knows nothing of the other world. ' What would you do to induce him to become a Christian ? "

Mrs. Tannenberg : " I think I should first try to remove his doubts with regard to immortality. "

Mr. Miles : " Exactly ! As soon as he finds out that he is immortal, whether he wants to or not, he will think about the condition in which he will find himself on the other side. He will use his best endeavors to obtain as blessed a condition as possible, and without effort he will come to the conclusion that on account of the re-

¹ Lev. 19 : 31 ; 20 : 6 ; Deut. 18 : 10-12.

² Isaiah 8 : 19.

sponsibility of moral beings our future condition is dependent upon our present attitude toward the supreme moral standard, God. Finally in the course of his endeavors he will discover that to live a moral life is easier *with* Christ than *without* Him, and thus he will be led to Christ by becoming convinced of his immortality. If, then, the discoveries of spiritualism answer this purpose, why not make use of them ? ”

Frank : “ And do these discoveries prove immortality to those who know nothing of the other world ? ”

Mr. Miles : “ They do.”

Frank : “ Then the spiritualistic claim of the possibility of communicating with spirits, or rather, with departed souls, would be of scientific as well as of moral value ? ”

Mr. Miles : “ So it is indeed in spite of the objections of prejudice. If you are interested in the question, ladies and gentlemen, I invite you to attend a private discussion of the subject.”

The whole company accepted this proposition, and two evenings were fixed on account of the considerable sphere of the topic.

XXII.

HYPNOTISM, MEDIUMISM AND SPIRITUALISM.

FIRST EVENING.

WHEN the company had assembled the Rev. Mr. Miles began :

“That spiritual phenomena did occur is now admitted by more than one honest investigator. *Contra factum nullum argumentum.*

“‘The Harbinger of Light’ (as quoted by the London ‘Light,’ Sept. 29, 1900) says :

“‘Telepathy and the Subjective Mind (or subliminal self) were the two favorite theories (namely, to explain spiritual phenomena) ; but incidents occurred that would fit in with neither. One of the most careful and respected members of the London Society, Mr. F. W. H. Myers, found in the manuscript of his deceased friend (William Stainton Moses, M. A.), which had been left to him, such convincing evidence of spirit factors that he was constrained to abandon the position he had tenaciously held for some years and accept the spiritual hypothesis. Prof. Oliver Lodge, after a series of experiments, came to a similar conclusion. Professors Brofferio, Schiaparelli, and other continental scientists almost simultaneously gave their adhesion to the spiritual hypothesis.

“‘Dr. Paul Gibier, Director of the New York Pasteur Institute, openly avowed his belief—founded on experiment—in Spiritualism, and wrote a highly interesting

book on the subject, entitled "Psychism." Prof. W. F. Barrett, F. R. S., was equally outspoken. Lilian Whiting, the talented journalist and author, wrote numerous articles, embodying the most conclusive tests of spirit communion. But the climax was reached when Dr. Richard Hodgson, the former secretary of the Psychical Research Society, announced his conversion to Spiritualism.

" 'Since then, however, Prof. James, of Harvard, and Prof. Hyslop, of Columbia University, and liberal clergymen, such as Rev. H. R. Haweis, M. A., of London, Rev. Minot J. Savage, of New York, and Dr. Austin, LL. D., of Canada, openly avow their belief in Spiritualism.'

" This is by no means strange. Spiritualistic manifestations are phenomena which, as such, are no longer denied by earnest investigation, while their spiritual nature, however, is still called in question. Some scholars have tried to explain them by telepathy, but without success as to *all* of them. Since, on the other hand, spiritualists fail to prove all their claims of a preexistent condition and reincarnation of the soul, it may not be entirely faulty to believe with some that a person can, under certain unknown conditions, be possessed by another being, that is to say, by the real presence of another will which has forced itself upon him and possessed him, that he must needs speak and act as its organ.

" This is indeed what hypnotism claims, although the words into which I have put this claim may seem strange to hypnotists themselves.¹

¹ When speaking of being possessed or demonized, Doctor A. Edersheim refers to the influence of *spirits* upon the nervous system. "To this," he continues, "must be added a certain impersonality of consciousness, so that for the time the consciousness was not that

"A modern scholar calls it absurd to believe in a re-incarnation of the soul and tries to explain by hypnotism such phenomena that puzzle the whole scientific world. A young woman in Geneva he believes to have reflected the mind of her operator while she spoke in an unknown tongue she had spoken, as she said, on the planet Mars. Subsequently she talked Sanskrit and finally sang a French song. Her hypnotizer, Professor Flournoy, however, ought to have known the language of the Martians if the woman had merely reflected his mind. Since this, of course, was not the case, the hypnotized person must have been possessed by *other* beings than those present, by beings who understood the Martian tongue or, if this supposition is rejected, who influenced her to make up that idiom and to believe it to be Martian. In either case it was not a reflection of the operator's mind, therefore, some *other* being or will-power must have possessed and influenced her. Who this other being was we must leave undecided for the present ; provisionally, however, it may be hinted that the daimonion of Socrates was nothing else

of the demonized, but the demonizer, just as in certain *mesmeric* states the consciousness of the mesmerised is really that of the mesmerizer, . . . the demon or demons taking the place of the mesmerizer. . . . In any case, holding as we do that this demoniac influence was not *permanent* in the demonized, the *analogy* of certain *mesmeric* influences seems exactly to apply. . . . In the mysterious connection between the sensuous and supersensuous, spirit and matter, there are many things which the vulgar 'bread-and-butter philosophy' fails rightly to apportion, or satisfactorily to explain. That, without the intervention of sensuous media, mind can, may, and does affect mind . . . that, in short, there are not a few phenomena 'in heaven and earth' of which our philosophy dreams not—these are considerations which, however the superficial sciolist may smile at them, no earnest inquirer would care to dismiss with peremptory denial."¹

¹ Edersheim, Life of Jesus The Messiah, Vol. I., pp. 481, 483.

but his own soul, that is to say, its transcendental part, while at the same time possession by evil spirits has to consider other influences besides that which the transcendental part of our soul may exert.

“If we remember how Jesus had cast seven devils out of Mary Magdalene ; how unclean spirits fell down before Him calling Him the Son of God ; how the man who had his dwelling among the tombs had an unclean spirit saying : ‘ My name is legion : for we are many ; ’ if we remember the practise of exorcism among all peoples at all times, and if we recall how often persons have stood under the influence of some good or evil spirit without being possessed or hypnotized by any *human* power, then I fail to see why it should be absurd to believe that persons may still be possessed by *spirits*.

“As to hypnotic influence, the being possessed of a person by the will of the hypnotizer, there does not exist the least doubt in the scientific world. But if this is granted, why should it be absurd to think a person possessed by the will of a *departed* person ? This departed person you may call what you may, for it matters little whether his will-power is exerted in a good or a bad sense. If a person’s transcendental subject or spirit, as some would say, on this side can possess another person as entirely as to make this other person do things and express thoughts which that person would never have thought of in a normal condition, why cannot a person’s transcendental subject or spirit from *beyond* exert the same influence and possess a person with the same power ? If a hypnotized person simply reflects the mind of the hypnotizer, how is it then that the medium often speaks of things sometimes entirely unknown to the hypnotizer himself ? Must we not believe that the medium is then

influenced by other spirits than that, or besides that, of the hypnotizer, spirits of people that are either still in this world or departed for the world beyond? Must the influence be necessarily exerted by a person in a material body? Can spiritual influence not be still better exerted by an altogether spiritual being, that is to say, by a departed soul? Since hypnotism, that is, the being possessed by a person living on *this* side, is scientifically true, a still more spiritual hypnotism, a being possessed by a person living *beyond*, is an unavoidable inference.

"An ignorant woman when in a trance was possessed, not influenced by hypnotic will-power of an hypnotizer, when a clergyman remarked: '*Nondum audivimus spiritum loquentem.*'"¹ No sooner, however, had he said this when a voice proceeded from the woman: '*Audis loquentem, audis loquentem!*'"² The clergyman was greatly vexed and said: '*Misereatur Deus peccatoris,*'³ but the mysterious voice from the woman corrected him: '*Dic peccatricis, dic peccatricis!*'"⁴

"This woman had not been employed by a man of letters like the girl of whom Prof. Perty speaks and to whom an American scholar refers when he says: 'We all remember the story of the servant girl who talked Hebrew and repeated stanzas from Hebrew books while in hypnotic sleep. When she recovered consciousness she remembered nothing of it; could not remember ever having spoken or heard the words. It was afterward found that in her childhood she had worked for a minister whose habit it was to walk about the house repeating classic Hebrew.'

"The woman above mentioned had *not* been hypno-

¹ We did not hear the Spirit talk.

² You hear Him now.

³ God have mercy on the offender.

⁴ Say: offendress.

tized like this servant girl, but was possessed by some departed spirit, else she would not have corrected the clergyman's Latin, nor would she have contradicted him by saying: 'Audis loquentem,' which implies the power of inductive reasoning on the part of that strange intelligence.

"A similar case is that of a nun who was possessed by an evil spirit correcting the Greek of Dr. Garnier; but still stranger is the case of which Hieronymus speaks in connection with the life of Hilarion, to whom a possessed Teutonic soldier spoke in Syrian, Latin and Greek.

"Trench, in his book 'The Miracles of our Lord,' remarks that 'the phenomena which the demoniacs of Scripture exhibit justify the view of the real presence of *another* will upon the will of the sufferer. A power is there which the man, at the very moment he is succumbing to it, feels to be the contradiction of his truest being, but which yet has forced itself upon him and possessed him, that he must needs speak and act as its organ.'

"To cure a person of such evil influences is called exorcism which was practised by the Christian Church as well as by Jews and Heathens. Apollonius of Tyana is reported to have cast out demons, evil spirits, and Josephus witnessed a Jew, Eleazar by name, releasing people that were demoniacal in the presence of Vespasian and his sons and his captains and the whole multitude of soldiers, and commanding the demon, as he went out of the man, to overturn a basin full of water, and when this was done the spectators knew that the demon had left the man.¹

"Kies, a missionary in India, tells us of a Hindoo

Ant. VIII. ii. 5.

girl who had been possessed by the departed first wife of her husband. This spirit spoke, saying: 'I died young without having tasted sufficiently of the physical pleasures. Since my soul is still longing for a physical body I took possession of my husband's second wife whom I envied much. I'll go, however, if you promise to bear me no grudge.' Here the Hindoo girl or second wife fell down, but recovered soon and rose without being the least conscious of what had happened.¹

"Pastor Blumhardt had an experience with a possessed person on whom we cannot but take sincere pity. Hundreds of evil spirits had taken possession of a girl, filling her with thoughts of committing suicide, causing her to utter blasphemies and speaking out of her in the vilest language. The constant prayers of Pastor Blumhardt were at last answered. It was about midnight when thrilling yells proceeded from the possessed person lasting almost a quarter of an hour. The girl was shaken terribly while a score of voices all at once shrieked and cursed out of her until at two o'clock the poor victim's head was by some unseen force bent backward over the chair and a voice anything but human yelled from her: 'Jesus is victor!'²

"Another instance is reported by the well-known philosopher, Fr. v. Baader: A rather common girl had gone into ecstasies when at once several spirits took possession of her. Two, sometimes three of them, threw her down, bellowing, barking; one with a rough bass voice. Sometimes a pleading voice rang from her in heart-rending prayers, but soon the evil spirits possessed the poor victim anew and it seemed as if they were hunting a good

¹ Baseler Missions Magazin, 1856.

² Kreyher, Die myst. Erscheinungen des Seelenlebens, I., p. 85 f.

spirit out of her, throwing her against the wall or bending her head as if the neck had been broken.

"Justinus Kerner reports of a pious girl, eleven years old, from whom two voices came forth, one a very low bass that merely answered to the blasphemies of the other voice by saying, as if addressing the little girl: 'The prayers for you are right.' At last a mighty voice rang forth: 'Come out of her, thou unclean spirit; dost thou not know that this child I love best?' After this the girl was freed from the evil spirits.

"Of great interest is the case of Johann Propheter from whom a voice proceeded while his mouth was wide-open, but did not move. Baron Duerkheim was an eyewitness of this strange phenomenon. A voice came forth from the possessed man's mouth that stood wide-open. The tongue did not move, yet the voice spoke: 'Men despise the blood of the Lord; this is the most terrible sin which God will punish.' After several proclamations of a similar character Propheter became conscious and said that, while his body had been stiff, he himself had been to see the glory of God which it is not possible, however, for a man to describe.

"These and many other phenomena seem indeed strange enough; yet is not hypnotism strange too? Since there can be no scientific objection to the reality of hypnotic power or the being possessed by the spirit of a person living on this side, why should we not believe it possible to be possessed by the spirit of a departed person?

"Dr. Savage tells us of a young man who found himself seized with the impulse to write. When he came to see Dr. Savage his hand began to write down communications from a man who claimed to have lived and

died in the city of Philadelphia. This deceased person had so to say taken possession of the young man so far as to make him write things which neither the young man nor Dr. Savage could know. The latter asked the supposed invisible communicator : 'Would it be possible for you to go anywhere in the city, while I am sitting here, and find out some fact, and come back and tell me about it?' The answer was that he had never tried to do such a thing, but he saw no reason why he should not. Then he was asked to find out where Mrs. Savage was. After a few minutes the hand began to write again, and, entirely contrary to Dr. Savage's expectation—and this excludes auto-suggestion or telepathy—he was informed that Mrs. Savage was at home, and that when the intelligence, writing, was there, she was standing in the front hall, saying good-by to a caller. Before Dr. Savage had left for his study in the morning she had told him that she expected to be away from the house during the forenoon, but would be back in time for lunch. The strange intelligence, however, that had taken possession of the young man in Dr. Savage's study was correct in its communications, since Mrs. Savage had indeed been detained by some callers.¹

"The condition of being possessed must not necessarily result in monomania, as some may suppose. The invisible communicator may by no means be always a demon or an evil spirit, nor may he have the power to take possession of us entirely. Possess us, however, he may to a certain extent, in some cases more, in others less ; but he may be a good, a kind, a pure spirit, exactly as there are good and wicked persons among hypnotizers.

¹ Life Beyond Death, p. 317 f.

"Hypnotism is indeed a boon if practised by a pure-minded, high-spirited person, but it becomes a curse in the hands of the greedy and vicious. A bad person may have the power to possess another's mind to such an extent as to make him do not only ridiculous but even bad things. I know a woman who has been possessed by another woman even so as to leave her husband. Not until he committed suicide was she relieved of the miraculous power the other woman had gained over her. She could not understand afterward how she ever could have acted the way she had done. She had indeed been possessed by a bad person who had exercised a rather demoniacal influence upon her.*

"Not all persons have this power, nor can all be brought under its influence. If a man, however, is able to possess others by his will-power he may well take care not to exert his hypnotic faculties to the disadvantage of others. It has been said indeed that no hypnotized person would commit a crime in spite of the operator's exertion unless it were in his nature to do so; but, even if this were true, the crime would probably not be committed without the hypnotizer's influence, since many

* Professor Bernheim asserts, and is borne out by the other observers, that no one can be hypnotized against his wish. Nevertheless there is no doubt that unconscious influence is often exerted, and persons may even become aware of some mysterious influence exerted by others quite unconsciously, and yet cannot account for their own susceptibility. Mostly, however, the stories told of persons obtaining undue influence over others by means of hypnotism are fables, as Doctor C. L. Tuckey asserts,¹ and Dr. T. J. Hudson shows in detail that the dangers attending the practise of hypnotism have been grossly exaggerated.²

¹ Wood's Med. Monographs, Vol. III, No. 3, p. 765.

² Law of Psychic Phenomena, Chap. X.

a trait may be in a man's nature without ever becoming known, for what man knoweth the things of man, save the spirit of man which is in him? I know of a lady who would never have married her husband if his hypnotic power had not made her do it. The magnetizer may indeed have such influence as to make the medium do what he thinks without even uttering his thoughts. 'Telepathy! Thought-transference!' people will say. Very well; call it so if you please; but what about things that never entered the magnetizer's head?

"If a fourteen-year-old boy, R. G., in Apolda, Germany, advises his own doctor which medicines to prescribe for nearly all his patients, very often contrary to the doctor's will, yet always with the best result, telepathy or thought-transference is entirely out of the question, since the advice given is so different from the expectation of the hypnotizer. If a hypnotized person tells you things which the magnetizer never thought of, where does he get his information from? It *may* be partly explained by clairaudience and clairvoyance of the transcendental part of the medium, respectively by a wandering of this transcendental part of the soul out of, or away from, the body; but in some cases *another* intelligence gains importance distinctly different from that of the medium, and then the latter may be influenced not only by the spirit of the magnetizer, but by other spirits besides, no matter whether they belong to the visible world or not. If hypnotizers, that is, persons who still live in their physical body, are able to possess others to such an extent as to make them do what they want them to do (even to commit crimes if the circumstances allow it), then it is only rational to believe that persons who have left their physical body, that is, departed

spirits, may possess others under favorable circumstances as well.

"The young man who went to see Dr. Savage was partly possessed by a man who had left his physical body for good, and he wrote exactly what the strange intelligence who possessed him made him write.

"When we speak of being possessed we usually think right away of idiots ; but why ? A person who is *conscious* of being the tool or medium of some other intelligence is perhaps not possessed by this intelligence in the same degree as an insane person might be, but he is possessed after all, not in a bad sense of course, but in the real meaning of the word, *Every medium is the medium of somebody else's will*. Some mediums act voluntarily, others unwillingly ; in the latter instance they are possessed mostly by evil spirits stronger than themselves ; in the first instance, that is, when they act willingly, they do not even always lose consciousness while they write or speak, and if they do they are not overpowered by evil spirits as a rule. Of the involuntary mediums which we always called possessed persons in common parlance we have spoken before. With regard to voluntary mediums, however, let me just give you another instance besides the one quoted from Dr. Savage's book, an instance that will show you how even a voluntary and perfectly conscious medium is merely a tool of the spirit-operator contrary even to the medium's will or knowledge.

"While Mrs. Conant lived at Cummings House, Boston, Mass., a stranger called saying he had been told by another medium to see Mrs. Conant. He did not believe in spiritual manifestations whatever unless he received an identical proof from a departed friend. As soon now

as Mrs. Conant had seized a pencil she became possessed by a strange intelligence causing her hand not to write as she expected, but to tick irregularly with the pencil on the paper. After a while the strange intelligence stopped. Mrs. Conant was so discouraged that she said: 'It's of no use;' the stranger, however, expressed his utmost satisfaction, since he had indeed received a message from his departed friend who, like himself, had been a telegraph operator in his former existence. The test was perfect, to the surprise of the medium herself since to a telegraphist the sound of the ticker is as plain as speech. The medium delivered the message without knowing the contents, yea even without knowing that the ticking of the pencil was a message. She simply was the tool in the hands of the departed telegraphist who possessed her so as to make her tick instead of write a message the contents of which were intelligible for the stranger only.

"This single instance would be sufficient to show that one can be possessed by another intelligence without even knowing it. It is a mistake to think only those to be possessed who are maltreated by a demon or evil spirit. On account of this mistake we think it terrible to be possessed. It is dreadful, to be sure, if the strange intelligence abuses the possessed person; but it is not so, if that intelligence is good, kind and pure. The hypnotizer on this side is a strange intelligence whether he is exerting a good or an evil influence; why, then, should a hypnotizer on the other side not exert a good influence as well as a bad one? I asked some time ago why, if by hypnotic power one person can take possession of another, a hypnotizer should not be able to exert his influence after his departure from the visible world?

Since hypnotic, telepathic power does not depend upon physical strength, but is rather a spiritual gift, is not its exertion from beyond, from the spiritual world, a logical postulate? If a man may hypnotize a person *before* his departure from his mortal frame, why should he not be able to do so *after* his departure from this world? If by telepathy, hypnotism, magnetism, or whatever you may choose to call it, one man may make another do his will when in the *present* state, he must all the more be able to influence others when in a *higher* sphere of existence.

"Some people do not at all doubt that a hypnotizer, under favorable conditions of course, can make others speak French, German, Latin, Greek, Hebrew, etc., by taking possession of them in a manner the secret power of which, though he knows that he suggests it, is a mystery even to the operator himself, but these same people who do not doubt this means of taking possession of another man's mind refuse to believe the less strange phenomenon of a man being possessed by a departed and therefore far more spiritual intelligence.

"Why this inconsistency? Is it because of doubting immortality? No; it cannot be that, since hypnotism, telepathy and the like rather prove immortality by showing the independent efficacy of mind over matter.

"But whence does this inconsistency come, then?

"Let me tell you!

"It is nothing but the result of prejudice. Prejudice rejects spiritualism in the very face of facts. At the very word 'spiritualism' some scholars fly up like madmen, while others choose to sneer despisingly. But all the sneering does not explain matters in the least.

"Common sense is often a better practical guide than all the theoretical instructions. While the Abbot of St. Gallen cudged his brains to find out how much the emperor was worth, Hans Bendict, the shepherd, was quicker than he by stating that if they had paid for the Lord the low sum of thirty small pieces of silver, the emperor could not be worth any more than twenty-and-nine at the best calculation.

"Common sense tells us that by being possessed we properly have to understand the subjection of one person to the powerful spiritual influence of another. If that is so then all of us are more or less possessed by those who influence us. An author can possess us by his writings, an artist by his music, a teacher by his doctrines, etc., etc. They exert their influence to exactly such a degree to which we are susceptible. Some have read Werther's *Leiden* and committed suicide; some listened to divine music and went into raptures; some heard Moody preach and became converted. Bellamy, Henry George, Ruskin, exert their influence and take possession of many of their readers. Professor Wilkinson used an image of Virgil's, the slow descending oak, to set forth the decline and fall of the Roman Empire, and becomes aware of it when speaking of Virgil's *Æneid*. Then he remarks: 'It was either a coincidence of independent thought in two writers, or else it was a case of *unremembered influence* received by the later from the elder.'¹ Thus the thoughts of others may take possession of us without our being aware of it. Ancient and modern thinkers exert their influence upon our minds far more than we even know, sometimes to such a degree that we unconsciously may continue the work that has

¹ Wilkinson, *Foreign Classics*, Vol. II., p. 255.

been left undone by them. Call this telepathy, thought-transference, whatever you may, but do not try to deny facts.

"Many persons are not very susceptible to the ideas of others, and in such cases thought-transference is accomplished with great difficulty. The more susceptible, however, we are to the ideas of an author, an artist, a teacher, the more will their ideas take hold of us and their originators will possess us to a certain degree.

"The difference of our susceptibility explains why some persons are good, others bad mediums. Some are mediums for a conscious or unconscious hypnotizer¹ or a person with a material body, others are mediums for an intelligence without a material body; most people, however, are no mediums at all even so as to be hardly accessible for anybody whose views do not exactly correspond with their own. Like will to like; sympathy and antipathy very often prompt our actions. Sympathy makes us easily accessible to those who usually become our friends and who possess us sometimes altogether. Antipathy struggles against this submission, but if the other party is more powerful it may possess us against our own will, and this sort of hypnotic influence may become dangerous the longer it is exerted.

"Luther said that often when taking a knife in his hand he felt as if some strange influence were trying to induce him to pierce his heart. A Mr. P. told me that he dislikes to go in society on account of a similar influence urging him to utter words of the vilest nature. A friend of Dr. Carpenter stated that when the solution of a problem he had long vainly dealt with flashed across his mind, he trembled as if in the presence of *another being*

¹ Unconsciously exerting magnetic influence.

who had communicated a secret to him. Thus all of us are indeed mediums to the degree of our susceptibility, and for this reason some even see spirits where others do not. People of the latter class being not susceptible usually deny spiritualism, but they do so with no more justification than the blind man asserts that there be no such thing as a blue color of the air. Shakespeare knew better than that, as the spirits of Banquo, of Cæsar, and of Hamlet's father confirm. Æschylus and other ancient writers introduce spirits rising from the dead, and if modern writers likewise refer to spiritual manifestations should we say that they don't know what they are talking about? Would Eliot have the death of Adam Bede's father announced by the rap of a spirit if such things were so ridiculous? Kipling in 'The Phantom 'Rickshaw' does not give us a story of fiction, but of thrilling truth. If you read this confession of a dying man whose clairvoyance and clairaudience made him so miserable you feel yourself that this is no lie. Poor Jack Pansy was finally considered insane; but please read his heart-rending confession and you will rather pity him.

"With regard to German writers, let me refer to Scheffel's 'Der Enderle von Ketsch,' and to Hauptmann's 'Hannele's Himmelfahrt,' both of whom take into consideration the probability of spiritual manifestations, and similar instances may no doubt be quoted from other foreign literature.

"But why refer to books since the newspapers even discuss phenomena that take place almost daily in our very midst! Let me quote some small part only of what they bring before the public in one year, and we'll have more material than we need. If people would but take the

trouble of paying a little more attention to these accounts they would soon begin to think for themselves instead of parroting the general prejudice.

"Here is a clipping from 'The Times' (New York, Feb. 14, 1900) that is of more than temporary interest:

" 'MRS. PIPER, TRANCE MEDIUM.

" ' PROF. HYSLOP, AT COLUMBIA, TALKS OF HER MANIFESTATIONS.

" ' EXPLAINS HIS VISIT TO HER.

" ' GETS INTO COMMUNICATION WITH HIS FATHER AND BROTHER AND HEARS STATEMENTS OF FACTS.

" 'Prof. James H. Hyslop, Secretary of the New York section of the American branch of the Society for Psychological Research, read a paper to a large audience last night in Havemeyer Hall, Columbia University, on "The Trance Manifestations of Mrs. Piper." Mrs. Piper is the medium who has created such a stir in psychical circles, and Prof. Hyslop some time ago went to Boston to investigate her and her methods for the society. He said last night that he had prepared a voluminous report, of which the paper he was giving was but the barest outline, yet this outline was sufficient to keep the professor talking at the rate of about three hundred words a minute for nearly two hours.

" 'Prof. Hyslop stated at first that it had not been the intention of the society to make these investigations public on account of the ridicule that usually attended such a course, but he said the society needed money to carry on its investigations, and only by letting the public know what it had been doing could it hope for substan-

tial support. "Any effort," he said, "to throw light on man's destiny is at least worthy of as much support as deep-sea exploration."

"The lecturer said that he would not talk at all about fraud, although people generally started out on such a hypothesis in matters of this kind, but in the next breath Prof. Hyslop said that if there was any attempt to prove fraud the burden of proof was on those who sought to establish it; in other words, that the man who suspected or insinuated fraud in these manifestations would have to give proof of it. Mrs. Piper, he said, was entirely absolved from any such imputation on account of the hand Dr. Hodgson, president of the society, had in these experiments or manifestations. "The test question is," said the professor, "Can you isolate the human consciousness from the body in which it has resided? Is there a continuation of the human consciousness after death?"

"Prof. Hyslop then went on to explain his visits to Mrs. Piper. He gave his name as Smith, and when he first went to her house he wore a mask, but this was afterward discarded when she and her neighbors objected to it. He rarely spoke to her, and when he did so he disguised his voice as much as possible. He described how she went into a trance and wrote the answers that came to her from the spirit world with a pencil placed between her fingers.

"Everything that came was written, and there was rarely any verbal communication. By getting the answers in writing there were complete records, he said, and it was not necessary to trust the human memory, which might be faulty. He had obtained a chronological record that was absolutely perfect.

“ ‘ In all he said there were seventeen sittings in three series. First there were four personal sittings, then five with Dr. Hodgson while Prof. Hyslop was in New York, so that there could be no charge of thought-transference, and then eight more personal sittings. At these sittings all questions were directed to the hand of Mrs. Piper, the person speaking in a distinct and clear voice.

“ ‘ At the first sitting, Prof. Hyslop said, the hand showed a good deal of confusion, which he said was entirely natural, as it was first necessary for the medium to find out from the other side who was qualified to communicate with the sitter. At this séance, the speaker said, two women claimed to be his mother. One named two names which were not entirely correct, and the second mentioned no facts at all that were clear to the professor. “ This last lady,” said Prof. Hyslop, “ did not appear again.”

“ ‘ One name, however, was mentioned at this sitting, that of his brother, Charles, who had died in 1864 at the age of four and a half years. Prof. Hyslop got into communication with him, and Charles said that he “ had passed out long ago.” Prof. Hyslop did not know the year himself, but afterward found out that it was in 1864.

“ ‘ I asked him what he had passed out with,” said the speaker, “ and he said with a fever. This was true. He said he thought it was something called typhoid, but that was not correct. He said he had had a very bad throat. I asked him when he died, and he said he did not remember the year, but that it was in the winter, and he remembered seeing snow on the ground. I found out afterward that he had died in March, and that it had snowed on the day before and on the day of his death. I asked him again to specify what disease he had passed

out with and to try to think. He immediately disappeared.

“On the third day he suddenly appeared again and asked me if scarlet fever was a bad thing to have in the body. I found out that he had died from that disease. On the second sitting and on the others as well, there was no such confusion and agitation of the hand as had manifested itself on the first sitting. It seemed that there had been a counsel held and the spirits that were to hold communication with me had been selected.

““It was on this occasion that my father called to me. He said : ‘James, James, speak to me.’ He said he was my father and asked me if I remembered talking about psychical research to him some years ago. I had spoken to him about it in 1895. He reminded me that I was doubtful about it and had talked much about hallucination. He asked me if I remembered his promise to return to me. My father was not a spiritualist. He was a member of a narrow-minded sect and did not know enough of spiritualism to despise it.

““He told me that I would have to abandon any theories of thought-transference. He spoke about Swedenborg, and I had not at that time known that he ever knew anything about him, but my stepmother told me later that he did, and had spoken of him frequently. He said to me, ‘There is an All Wise God, and if you get out the best that is in you, He will make everything all right.’ ”

“‘Prof. Hyslop then detailed at great length other conversations he had with his father through the hand of Mrs. Piper. “He said that mine was the last voice that he had heard, which was true. He had died of cancer of the larynx, but always thought the disease was catarrh, and, although he could not tell me what he had passed

out with, he detailed with great minuteness every symptom and even wrote out the name of a patent medicine that I had brought him from New York. He asked about a brown-handled knife and of a skull-cap of the existence of which I had not known until my stepmother afterward told me of them."

"Once, the speaker said, Dr. Hodgson was speaking to his (Prof. Hyslop's) father, and some confusion resulted in regard to the name Anna. Dr. Hodgson finally said that his father was also on the other side and was much interested in psychical research.

"My father said he would look him up," said the speaker, gravely, "and asked if he had been orthodox. Dr. Hodgson said fairly so, and my father said that after all it made no difference, for there was no need of such things there."

"A great many other examples of this kind followed, and Prof. Hyslop said that in all there were some twenty-five or thirty facts mentioned by the medium which were either never known, or had been forgotten by the sitter. *This, he said, helped to do away with thought-transference or mind-reading.* He asked his audience if they thought it possible for the mind of the medium to pick out such matters, and said: "If a man can believe in a selective power of that capacity he can believe in anything."

"He said he had no desire to convince any one. They would have to do the convincing for themselves, and he pointed out as another evidence *that telepathy cut no figure in the manifestations*, that in twenty sittings his uncle had been unable to tell his own name correctly. *If the power was telepathy, he said, there would have been no need for failure.*

"He said he found out that those who had died re-

cently were not able to communicate, and thought this natural enough, and that none of the spirits could communicate for longer than an hour, many of them only a few minutes. He said that he preferred the spiritualistic theory, but that he would not stand by it if any man would prove it possible to do the same things by telepathy. The whole matter, he said, could be safely left to science.'

"The 'Evening Post' (New York, Feb. 14, 1900) likewise gives a complete report of Prof. Hyslop's lecture and points out that telepathy fails to explain those communications which are entirely unknown to the sitter, and Prof. Hyslop himself challenges those who do not accept his conclusions to adduce a more reasonable hypothesis than that of spiritualism.

"It is extremely unlikely that any scientific men, except those already within the bounds of the Psychical Research Society, will notice this challenge, for other members of the recognized learned bodies have given it to be understood that they do not consider the phenomena in question as legitimate subject-matter for scientific research.

"The 'Sun' (New York, Feb. 15, 1900) thinks that 'nothing in the whole volume of spiritualistic revelations is suggestive of an intelligence superior to mortal knowledge.' Supposing this to be so, what of it? What justifies us to think that deceased persons ought to be wiser than when in their physical bodies? Does 'The Sun' suppose that a person has only to die in order to become omniscient? Do we perhaps know all the conditions necessary for a departed person to enter into communication with the visible world? Ignorance of these conditions, when ridiculing the manifestations of the spiritual world, reminds me of those negroes who laughed at one

of their black brethren telling them that in Europe people walk over cold water.

"But are the spiritualistic communications as to their quality really so childish as 'The Sun' chooses to call them? In order to find this out we must investigate rather than ridicule them.

"*Audite et altera pars*, then and no sooner are we justified when giving our opinion.

'Sincere investigation will discover that some communications from the other side are not childish at all. The trivial character of the majority of them does only prove that people on the other side continue to be trivial if they have been so on this side. If a European hears that people in America chew tobacco, is he to think that *all* the Americans do so? There are indeed manifestations of the spiritual world that seem rather trivial, but there are others that are not only not trivial, but even sublime.

"Splittgerber¹ and Schubert² and many other sincere psychologists relate of instances that well deserve to be taken into consideration. If it is true that the majority of spiritual revelations is of a trivial character, then let us bear in mind that the majority of people on *this* side is trivial too. Besides, pray do not suppose that all spiritualistic communications are to be relied upon as being moral or true. Persons as a rule are neither perfectly moral nor perfectly truthful *before* they die; why, then, should they be different as to their individual character right *after* they are gone? In Plato's *Gorgias*, Socrates states that soul and body after they are separated *retain* their several characteristics, *which are much the same as in life*, and that, when a man is stripped of the

¹ Schlaf und Tod.

² Symbolik des Traumes.

body, all the natural or acquired affections of the soul are laid open to view. A good many people seem to think that a person becomes perfectly good, and honest, and wise, as soon as the material body is left behind. But why, in all the world, should this be so?

"If this were so indeed that we had only to depart from this world in order to become saints and sages, why then, we are really fools not to kill each other, thus serving our fellow-men better than all the lectures on morality, all the learning of our university men, all the sermons of the most eloquent ministers would be able to do. 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.' Just because our individuality does not change when we die the physical death spiritualistic communications will be true and wise and pure only if the departed person in question is true and wise and pure, but if the communicator on the other side is filthy and a liar his communications will fit his character too.

"But time does not wait, therefore let me hasten to quote a few other newspaper reports before we close this meeting.

"The 'Evening Telegram' (New York, Feb. 26, 1900) brings the following account to public notice:

"'PARIS, Monday.—A peculiar tragedy, according to the "Matin," centered about a charming residence in the Rue de Chezy, in Neuilly, where lived a Mme. D——, a widow of independent means, her son Frederic and her niece Marthe.

"'The latter were brought up together, had the same teachers and the same games, and fell profoundly in

love. The consent of the parents was given, the betrothal formally made last November and the marriage fixed for the first part of this month.

“‘ Everything favored the young couple.

“‘ He was an architect of twenty-seven years, she, quite as devoted, twenty years of age.

“‘ But trouble was in store, for in January Frederic fell ill and died on the 23d of the month of pulmonary congestion.

“‘ Marthe nursed her sweetheart to the last moment. Her grief was so great that it was feared her reason would be affected, and the day after she was induced to go for a visit to friends in another part of the suburb.

“‘ She insisted that her fiancé, several minutes before dying, his mind still perfectly clear, had said :

“‘ “ Don’t weep, dearie, we will be united all the same. *I’ll come and find you in a month’s time.*

“‘ “ Wait for me in your room. *At the same hour I die I’ll take you away,* and we’ll be united in eternity.”

“‘ The girl’s friends paid little attention to this speech. Marthe became apparently calmer.

“‘ She returned home at eleven o’clock on February 23. Her aunt went to the room occupied by the young girl to see if she required anything.

“‘ She was horrified to see her sitting in an armchair with a strange expression on her face.

“‘ Her eyes were fixed on the clock. She had discarded mourning and was now dressed in the same gown she wore on the day of her engagement, and the ring was on her finger.

“‘ At five minutes past eleven a violent gust of wind *burst the window open*, and the lamp was put out. The aunt cried out for help.

“ ‘When neighbors finally came with lights Marthe was stretched out on the floor, dead.’

“ Now there are persons who think it ridiculous to believe that this Frederic did really come back. But if a departed person can give any manifestation of his continuity of existence at all,—and that of the telegraph operator of which I have given you an account to-night is certainly one of them,—why then should the deceased bridegroom Frederic not have done so? Telepathy certainly cannot command the wind to open the window at a certain hour.

“ But here is another instance, reported by the same paper (March 20, 1900):

“ ‘DANBURY, Conn., Tuesday.—Mrs. Margaret Pettit, a Brooklyn woman, died suddenly in this city, and her daughter, Mrs. Charles W. Lee, declares that she saw her mother borne away by her dead father’s spirit at the moment that her death must have occurred.

“ ‘Mrs. Pettit came here last week to visit her daughter, who is an invalid and who lives at No. 55 Jefferson Avenue with her husband. Mrs. Pettit was the widow of Oliver B. Pettit, who died in Brooklyn sixteen years ago. Her home in Brooklyn was at No. 39 Grove Street. She was fifty-five years old.

“ ‘Mrs. Pettit complained Sunday that she felt unusually tired, but was otherwise in her customary good health. Her room adjoined that of her daughter, and, as she did not feel like getting up to go down-stairs to breakfast, the food was taken to her shortly before noon. Mr. Lee carried the food to the room, and as he passed through his wife’s apartments he told her *that her mother was feeling well and was preparing to arise.*

“ ‘Mr. Lee, who had gone down-stairs again, was

startled a few minutes later by a cry of fright from his wife's room. He rushed up stairs and found Mrs. Lee trembling in every limb and her face blanched with fright.

"“*Father has been here,*” she said, “*and has taken mother away.*”

““To calm her Mr. Lee told her *that he had left Mrs. Pettit less than five minutes previously and that she was then in good health.* Yielding to his wife's urging, he went to the door of the room occupied by Mrs. Pettit. *Mrs. Pettit was lying dead, with the food at her side untouched.* Mr. Lee broke the news to his wife, but it did not startle her.

““Mrs. Lee said that as she lay in her bed she *felt* a presence in the room and *saw* her father walk to the door of her mother's apartment and enter it. Trembling with fright Mrs. Lee kept her eyes upon the door through which the apparition had disappeared.

““In an instant the figure of her father appeared at the door again. He was carrying his wife in his arms. Mrs. Lee *saw them distinctly* as they crossed the threshold and *recognized their faces and forms.* She would have cried for help while the apparition was before her, but she was powerless to do so.’

“I leave it to you to explain this phenomenon if you can do so without admitting that not only immortality is certain, but that deceased persons may, under conditions unknown to us, manifest themselves as spiritual beings in perfect accordance with the theory of evolution.

“From ‘The World’ (New York, April 23, 1900), I now quote an instance which, although represented somewhat differently in other papers, gives you the spiritual manifestation of one person *from beyond* and of

- another *who did not depart*, but wandered out of, or away from, her body, being superior to time and space during her absence from her body. Here it is:

“‘The spirit of her mother in a dream revealed to Rose Totten the fate of her lost father. She is mourning his death to-day at her home, 397 President Street, Brooklyn.

“‘John Totten worked in a Manhattan shoe store. Since his wife died, six years ago, his daughter Kate, fourteen years old, kept house for him. Rose, who is seventeen, works in a department store.

“‘Totten had an inordinate love for drink and last summer had himself sent to Blackwell’s Island for three months as a cure without telling his daughter for quite a while. He disappeared on Nov. 4, and they thought he had taken similar action. But he did not return, and finally the girls searched various institutions in vain.

“‘While thinking of him Rose fell asleep on Friday night last. In a dream she thought she opened her eyes and saw her mother by her bedside. Mrs. Totten was in deep mourning.

“‘“Go to police headquarters,” she said. “They will tell you there about your father.”

“‘*Immediately the girl seemed to be at headquarters.* A sergeant looked at her sadly, and said:

“‘“Jack Totten is dead.”

“‘*Then she seemed to be transported to the morgue.* There she saw and recognized her father’s clothing. Awakening, she told her sister and they agreed to obey their mother’s instruction.

“‘Accordingly on Saturday they appeared at police headquarters. *They had never been there before, but Rose*

instantly recognized the telegraph room as the one she had seen in her dream.

“ ‘Sergeant James Campbell, astonished by their story, went to the blotter and found that on Nov. 4, the body of a man was found on President, near Van Brunt Street, with a fractured skull. The girls recognized the description.

“ ‘The sergeant sent them to the morgue. *Rose knew it at once from her dream.* The clothes of the dead man were brought. They were Totten’s.

“ ‘The dream had come true in every particular.’

“Unless we admit that the transcendental part of Rose Totten’s soul was in some way or other impressed with the real picture of police headquarters and the morgue we are at a loss what to make of it. The communication from her deceased mother was also true; and her own clairvoyant soul transmitted the experiences of her transcendental subject to her ordinary consciousness, or she would not have been able to remember them.

“The very fact that the daily press deals with these phenomena is indeed important. A denial of them would be defeated by the enormous quantity of material the least part of which only is published in the papers. And yet the papers are full of information to those who have an open eye for the subject.

“The case of Rose Totten, for instance, cannot very well be traced to the telepathic influence of a person on this side. Hence if a soul may exert telepathic influence from beyond it is perfectly proper to speak of spiritualism, since mediumism is here absolutely out of the question. If the difference between mediumism and spiritualism proper were fully understood, the public would not be so easily beguiled. Spiritualism proper is

independent of a medium, hence the case of Rose Totten cannot be explained by telepathy. If nevertheless telepathy is insisted upon, then it must have taken place between a *not-departed* soul, Rose Totten, and a *departed* one, and this is, therefore, a genuine case of a spirit's manifestation.

"But leaving aside now the question of spiritualism and supposing that not one of all the published incidents would have convincing power enough to justify its claims, they at least do prove one thing, and that is : a life hereafter.

"If we are immortal, then we are responsible for our conduct in the present life, at least so far as it molds our future evolution. If we lead a bad life the sting of conscience will become hell. This is the worm that dieth not and the fire that is not quenched. If we pass into our future existence unreconciled with our Heavenly Father; if our proneness to the things of this world is not overcome by a higher spiritual life unto which we may pass by communication with God through faith in the words of Jesus Christ; if vile habits still cling unto us when the time for our departure has come : then, my friends, we remain, although immortal, in the condition of death in trespasses and sins; then we find that, although immortal, we have not yet passed unto the condition of life; that our evolution has not yet reached that stage which secures us a life of bliss and happiness beyond; that, then, we are without material bodies to satisfy our earthly passions of lust; our greed, pride, arrogance and the like will cause us the most bitter pains; remorse will torment our conscience for having neglected our duty toward God and our fellow-men; and this is hell indeed: the prick of an awakened but unreconciled conscience

that hurts like fire which is not quenched and like the continued sting of a scorpion.

"Dr. Strong, when speaking of Browning's 'The Ring and the Book,' says that this poem convinces you 'that a whole heaven or a whole hell may be wrapped up in the compass of a single soul.'¹ Thus we carry in ourselves heaven or hell in a latent condition, as the case may be. But thank God we are not foreordained to hell but rather to heaven, since God is not willing that any should perish, but that the wicked turn from his way and live, and that all should come to repentance.

"The disciples were told by their Lord that the kingdom of God was *within* them. This is certainly true, but it is likewise true that the kingdom of Satan is within those that serve him. The development of our spiritual, moral and religious potentialities will go on; and this is life; the neglect of the development of these potentialities, however, will likewise continue, unless conversion takes place; and this is death. While faithful servants will become rulers over many things, slothful servants will lose their talents, and evolution will go on, positively or negatively. No matter what capacities we have developed, they hint at no limitation. A silent logic tells us that extinction on the very threshold of another stage of evolution must be out of the question, and therefore evolution but also spiritualism will prove to be the most suitable weapons that can be used and, as it seems to me, ought to be used against modern skepticism besides the powerful words of our Lord Jesus Christ in order to gain the victory for the positive belief in our personal immortality."

¹ The Great Poets and their Theology, p. 387.

² Ezek. 33 : 11; 2 Pet. 3 : 9.

XXIII.

SECOND EVENING.

AFTER the Rev. H. Miles had invited his audience to assemble again on a third evening, since the subject in question demanded more time than he himself had expected, he began :

“In a work of a Russian author, Aksakow, entitled ‘Animism and Spiritism,’ is laid much stress upon the discrimination between spiritualism, personism and animism.

“Phenomena of *personism*, according to Aksakow’s classification, are those which take place *subconsciously within the limitations of the bodily sphere of the medium* (dreaming, somnambulism, mediumism), thus revealing our double nature and proving that our *organic person* is merely the phenomenal manifestation of our subconscious self, our essential individuality.

“*Animism* is the term Aksakow uses for those psychical phenomena which also take place *subconsciously, but beyond the limitation of the bodily sphere of the medium* (intellectual intercourse, telepathy, telekinety, materialization, all of which may be accomplished by the wandering of the transcendental subject or part of the soul out of the body), thus revealing our double nature still more strikingly and proving that our subconscious self, our essential individuality which is properly transcendental, may act independently of our ciscendental organism.

“*Spiritualism* is the term Aksakow uses for phenomena which take place *apart from a medium, apart from personism and animism*. Spiritual manifestations are *not those of a medium, but those of independent intelligences*. Personism and animism presuppose a medium; spiritualism does not. With the aid of mediums spiritual manifestations may be facilitated, but they *can* take place *without* the aid of a medium; and so they do indeed.

“A genuine spiritual manifestation for instance is that of Mrs. Lee’s father carrying away her mother’s immortal self, as reported by ‘The Evening Telegram,’ since it took place without the aid of any medium, and it was real since Mrs. Lee’s mother, contrary to all expectation, had actually passed away at the time when the manifestation took place.

“Mediumism is *always* dependent on a medium; spiritualism is not. It is mediumism, not spiritualism, when Kerner’s somnambulist manifests herself by having a spoon taken from her hand and having it slowly carried away by an invisible hand. She says to her spirit (or to her transcendental subject): ‘Open the hymn-book,’ and the bystanders saw the book being opened as if by invisible hands. According to Aksakow’s classification it is even merely mediumism when a somnambulist deals blows at her heart’s content to a distant clergyman whom she dislikes greatly by means of her transcendental subject acting at a distance. Not telepathy only, or transference of thought at a distance, but even telekinety, or transference of action at a distance,¹ are classified by Aksakow under the term: mediumism, or manifestation of the mediums.

¹ Telekinetic=productive of movement at a distance.

"Spiritualism now, in its strict sense, deals with the manifestation of *departed* persons or spirits. Aksakow calls it 'a great mistake to attribute all mysterious psychical phenomena to the agency of departed spirits.' Just because spiritualists often labor under this mistake they cannot scientifically account for their claims. If they would discriminate between *mediumistic* and genuine *spiritual* manifestations they could well embarrass a certain school of scientific investigation by asking for another than spiritualistic explanation with regard to genuine spiritual manifestations. But as long as they claim mediumism to be identical with spiritualism, science, by explaining some *mediumistic* phenomena, will believe to have explained *spiritualism*, and therefore pay no more attention to a departure which, in the eyes of many scholars, is rather ridiculous, but not scientific. This prejudice would soon vanish, however, if people would no longer confound spiritualism with mediumism, since then science would have to face the dilemma of either blindfolding her eyes against facts, or admitting spiritualism within the range of scientific investigation.

"Let me now give you some instances of spiritual manifestations as I have gathered them from various sources.

"According to a communication on the part of Major-General A. W. Drayson, a scientific problem found its solution by interference of a departed spirit. La Place's theory—that all satellites revolve round their planets in the direction of the planets' rotation, namely, from west to east—was at stake by the seemingly different revolution of the satellites of Uranus that apparently took place in the direction from east to west. When at a séance

in Major-General Drayson's house, the spirit of an astronomer was asked why these satellites of Uranus contradicted the nebular theory of La Place, he replied: 'They do not. They revolve like our moon and all other satellites from west to east. They only seem to revolve retrogressively, since the *south pole* of Uranus is turned toward us. If we look at the sun from our *southern* hemisphere, he likewise seems to march from the right to the left. Thus the satellites of Uranus *seem* to revolve to the west until Uranus shows us its north pole, when they will be seen revolving from west to east like all the other satellites.' Astronomers afterward found that this was really the solution of the problem when stating that 'the secret of the satellites of Uranus is to be attributed to the position of the axis of this planet.'

"In 1859 Major-General Drayson had another occasion to admire the intelligence of the same spirit, who told him that the planet Mars had two satellites, which were indeed discovered eighteen years later.

"The solution of these communications by telepathy is, of course, out of the question. Neither will it do to call them childish and nonsensical. But rather than to acknowledge the spiritualistic claim of the possibility to communicate with departed souls or spirits prejudice prefers to stubbornly ignore even the best authenticated facts.

"Some historical, nay, classical, instances let me give you in the words of the Rev. McGrady:

"Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Cheronæa had been murdered. He also relates that the shade of Cæsar entered the bed-chamber of Brutus, and when

accosted by the assassin, the sprite responded, "I am thy evil genius, Brutus; thou shalt see me at Philippi." Brutus boldly answered, "I'll meet thee there,"—and the spectre immediately vanished. Some time after he engaged Antony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same spectre appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair.

"Pliny the younger mentions a house at Athens that was haunted. This house, he relates, was purchased by Athenodorus, a philosopher. One night he heard a strange noise, like the clanking of chains, and saw a spectre in human form, who beckoned him to follow. He obeyed, and the apparition conducted him to a certain place, and then vanished. Athenodorus reported the matter to the community, and a number of men were employed to search the place, and after digging for some time, they discovered a human skeleton in chains, which they buried decently; and the spectre never appeared again.'¹

"One spiritual manifestation which likewise took place without any mediumistic aid or interference is that of Major v. Blomberg, who entered the office of General Stuart, then governor of Dominica, saying: 'When you return to England, go to Dorsetshire, where you'll find an illegitimate son of mine in the care of farmer N. The necessary papers you'll find there, too, in a red morocco pocket-book. Do take care of that boy; for you will not see me again.' With this v. Blomberg disap-

¹ Mistakes of Ingersoll, pp. 340 f.

peared. The vessel on which he sailed had sunk at the same time at which General Stuart received the message of his phenomenal spirit. When Queen Charlotte heard of it she took such interest in the boy that she had him educated together with her own son, afterward King George IV.

"A case of still greater interest is that which Lord Byron relates of Captain Kidd, who was asleep on board ship in his hammock when he woke up by the pressure of a heavy weight. Opening his eyes, he sees his brother in uniform laying across the blanket. He seizes him by the arm and feels that the coat is all wet. In his fright he calls an officer, and the apparition is gone. Some time after he receives word that his brother was drowned during that night.

"A similar incident was experienced by the father of a former teacher of Pastor Splittgerber, the poet and philosopher Ludwig Giesebrecht. As preceptor of a young nobleman, v. Parsenow, sleeping with him in the same room in Halle, he awoke while the moonlight streamed through the window. He distinguished a human figure bent over his companion's bed. Rubbing his eyes he saw her walk away, when v. Parsenow asked: 'Do you sleep?' 'No,' he replied, 'I am wide awake. What in the world was that?' 'It came from the parlor,' the other said, 'laid down on my bed and was so heavy that I could not move. Then it went back the way it had come.' The two looked at the clock and afterwards heard that v. Parsenow's aunt had died at the time of the apparition.

"To explain these manifestations by imagination would not do. The latter one especially could not have origi-

nated in v. Parsenow's mind, since it was of such objective reality that his preceptor saw it too. And the sense-perception of Captain Kidd must also have been real, if we consider it in the light of other spiritual manifestations. Of course a spirit has not flesh and bones, but it must have *some* sort of a body, a biological, a spiritual, a transcendental-psychical body. Absolute spirit only can be without body, and God only is absolute spirit. The transcendental body of a soul need not by any means be visible to the human eye. On the contrary, this body, no matter whether you call it biological, spiritual, transcendental-psychical or astral body, is as a rule not visible to the eye of flesh and blood. That it can be made visible, however, and audible and tangible as well, has been partly proven by the discoveries of Dr. Beale,¹ and by the actual materialization of spirits, although we do not know the conditions under which it takes place.

"Dr. med. S. B. Brittan, in his book 'Man and His Relations,' refers to an incident which will demonstrate that our transcendental-psychical body manifests itself even on this side, that is, before its final departure from the mortal frame, not only visibly, but also audibly and tangibly.

"Mr. E. V. Wilson was sitting at his desk in Toronto and fell asleep. He dreamed to be in Hamilton, forty miles from Toronto. There he called on a lady friend. He rang the bell, but the servant girl told him that Mrs. D——s was out. He asked for a glass of water, left his card and returned to Toronto, where he awoke at his desk. A few days later a Mrs. I. in Toronto received a letter from Mrs. D——s from Hamilton with the remark :

¹ "Protoplasm" and "Bioplasm."

‘Tell Mr. Wilson that the next time he comes here he should not leave his name only, but let us know where he stops to save us the trouble of asking for him at all the hotels here. He called on me last Friday, asked for a glass of water and left his name and regards. The next time he comes I shall give him a good scolding.’ When Mrs. I. told Mr. Wilson of Mrs. D——s’ indignation he laughed heartily. But when he remembered his dream he said it must have been his spirit, and asked Mrs. I. to write to Mrs. D——s that he would go to Hamilton in a few days and would call on her with several other gentlemen. She should not say anything to her servants in the meantime, but ask them whether they knew any of the callers when they arrived. According to these arrangements, Mrs. D——s opened the door herself when Mr. Wilson and his friends called. Then the servants were called up-stairs and asked whether they knew any of the gentlemen. Imagine now the surprise of the party when two of the servants pointed to Mr. Wilson, saying he had called on the Friday in question and had given his name as Mr. Wilson. This gentleman asserts that he had never seen either of the servant girls, who nevertheless persisted in their statement without knowing of course how exactly it agreed with Mr. Wilson’s dream, and who likewise asserted never to have seen Mr. Wilson except on the day of the mysterious manifestation of his transcendental subject.

“Considering now that the spirit, or rather the transcendental subject of the soul, can wander out of the material body and manifest itself at a distance, should we not be justified in drawing the inference that this subject which acts so independently of our physical body while

the latter is still alive, may do so much more easily *after* its final departure from its mortal frame? If we are not bodies, then we are souls, spiritual beings. And if we are spiritual beings *in* our bodies, it stands to reason that we are all the more so *out of* them.

“The flesh profiteth nothing, for flesh and blood cannot inherit the kingdom of God. Sensual epicureans, although destined like all others to bear evidence of their human nature as spiritual beings, lead such a material life that their soul takes its sensual desires along into the other world when parting from the physical body, and suffers hell all the more, the stronger its sensual desires are. The torment of the rich man in the intermediate state was not only the punishment for his indifference concerning the misery of his fellow-men, but also for a crime committed against himself. When suffering he had no longer the material body by means of which he had previously gratified his worldly desires. He had sown to his flesh; what else then could he reap but the torment of Tantalus? The desire of materialization on the part of those who have led a material life in this world is only natural, and if the transcendental subject of Mr. Wilson was able to materialize himself *before* its final separation from the physical body, even so as to speak and to drink a glass of water handed to him by Mrs. D——s’ servant girl, why not believe in the possibility of the materialization of a spirit or the transcendental subject of a deceased person?

“Let me refer to an incident which, apart from Dr. Beale’s discovery of the soul’s biological body, proves that ghosts, as popular parlance calls them, have some sort of a body *even if not visible*.

" Hofrat Hahn solemnly asserts that, when living in the old castle of Slawentzuetz in Silesia, pieces of plaster were thrown around by invisible hands in such quantity that the floors were actually covered with them. Once when he was going to shave himself the water he had poured in the cup disappeared tracelessly before his very eyes. Another time Lieutenant Kern and Hahn's servant Johann saw at a distance of about three yards how an alepot was lifted up by an invisible intelligence three feet above the table, how a glass was half filled, how the pot was replaced, how the glass was raised and emptied in gulps which they distinctly heard, and finally, how the glass was gently put back on the table without leaving any trace whither the contents had gone.¹

" In spite of the solemn assertion of the witnesses (Hofrat Hahn from Oehringen ; Cavalry-captain v. Cornet ; Lieutenants v. Magerle and Kern and officer Knetsch of the smelting-house at Koschentin) this manifestation of a spirit seemed to me as incredible as Mr. Wilson's report, until a friend of mind whose word is above suspicion told me of an aunt who died without having received the glass of water for which she had been asking several times. Since her departure she was seen walking through the room night after night so that no one wanted to live any longer in that house. Finally, following the advice of a friend, a glass of water was placed on the table of the haunted room. When the door was unlocked the next morning the glass was found emptied without any trace of its contents, and since then the phantom has never returned.

¹ Kreyher, *Die myst. Erscheinungen des Seelenlebens*, I., pp. 316, 285.

"Methinks it is some strong desire of the soul that makes it cling so to the material world. Old Homer probably knew what he was talking about when representing the shadows of the dead longing to taste the blood of the sacrifice *as a means of their materialization*.¹

"A sensual, material desire does certainly cling to them that are carnally minded. Avarice, covetousness, love of money, things that belong to this world, reside in them as sensual, but not spiritual, desire, and therefore we can easily understand why a miser for instance clings to this world still when without a body of flesh and blood. This cleaving to things that are perishable does not do him a bit of good, but his desire has got the best of him and prevents him from making any progress on the road of evolution.

"According to Owen, 'Footfalls on the Boundary of Another World,' Mrs. R., living in Ramhurst Mansion, near Leigh in the county of Kent, entertained Miss S. as her guest. When Miss S. arrived there she saw two figures, an old-fashioned couple, who haunted the place since their death. They appeared in broad daylight and finally spoke to Miss S., saying that they had formerly owned the estate and idolized it to such a degree that they could not leave it now and felt greatly worried to see it in the hands of others. The man added that their name was Children, his first name was Richard, and that he had passed away in 1753. When Mr. Owen heard of this he ascertained whether these spiritual communications were correct and found they were; the old man was Richard Children, who died in 1753 at the age of 83, and the estate had been used as a farm for some time

¹ Odyssey, XI.

after 1816, when it changed hands altogether. To explain, therefore, these communications by telepathy or suggestion is out of the question.

“It is interesting to see how worldly desire clings to them that are worldly-minded even after their departure from their body of flesh and blood, as Socrates also believed when saying that ‘body and soul, after they are separated, retain their several characteristics, which are much the same as in life.’ This is natural as well as scriptural. As long as the minding of the flesh is not overcome by that of the spirit the soul yearns to remain in the material body, and when the time of departure has come the longing for the material body is so great that the sensual desire is the sting’s point: hell because of the absence of the body of the flesh.

“Now the *transcendental* body is material too, like the double of Mlle. Sagée or that of Mr. Wilson, but the material of which it consists is not flesh and blood, not protoplasm or dead, but bioplasm or living, matter. Whether visible or not, it can speak and act and even consume water and other liquids.

“While spiritual actions of the transcendental subject will continue to give more or less satisfaction, the non-spiritual actions will fail to do so altogether. Thirst for instance can be quenched only in a body of flesh and blood, but the desire for drink remains if the carnal mind remains: and that is hell. ‘Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.’ This is what Paul says, and he adds: ‘And such *were* some of

you.' He does *not* mean that such sinners could never, neither here nor hereafter, be saved ; but he *does* mean that, as long as they continue to indulge in their earthly desires, they cannot by any means inherit God's kingdom, and, mind you, not even by grace, if they continue in their sins, for they *do* continue in their sins *if the desire for sin is not extirpated*. If, then, a man is a drunkard his thirst may be quenched, as I said before, only while he lives in the flesh. If his carnal mind remains his desire for drink will remain also, but in the life hereafter he will find that by drinking he cannot quench the *desire* for drink. He may, like that evil spirit in the residence of Hofrat Hahn, drink shaving water or ale, it will not satisfy him at all. He may drink because of his habit to do so, but his thirst is not quenched because his *desire* is not quenched. If it were not so : if the thirst of a dead drunkard *could* be quenched and the lust of an adulterer *could* be satisfied without a body of flesh and blood, all the dead drunkards, and gluttons, and thieves, and fornicators, and all of the vile and the vicious would after their departure from this world disturb the welfare of the living. No doubt these evil spirits cannot do what they like ; no doubt their limitations are such that they cannot disturb the visible world to any considerable degree. Yet in spite of this restriction they may, under certain conditions entirely unknown to us, do us some damage once in a while, and the places and houses that are haunted and the unfortunates who are possessed by these evil spirits are indeed proof enough of it.

" The house of the National-Councilor Joller in Niederdorf, Stans, Switzerland, began to be haunted in August, 1862. Tables and chairs were upset ; locked doors were

forced open ; the house became the most uncomfortable place to live in. The spook caused a general sensation ; only the papers, freethinkers, and the like, instead of investigating the matter, tried to ridicule it, as usual at those times, without, however, showing courage enough to live in the haunted place—and this, too, as usual. Professor Perty, to whom we are indebted for his honest endeavor to investigate more than one similar incident, wrote to Councilor Joller personally, and received the answer that the reporters misrepresented the facts most wilfully. After expressing his indignation at the examining committee for not even taking down the statements of the various eye-witnesses, he continues : ‘ Exposed to the cross-firing of an ignorant mob, on the one hand, and of a calumnious press, on the other, I had to bear my misfortune all alone. My poor wife and my dear children are so nervous that we shall have to change our abode, the sooner the better. We intended to keep the whole matter a secret, but the noise (of the spook) became so loud that it was not possible. Since six weeks the mysterious phenomena take place in broad daylight. Tables, chairs and all kinds of things were upset ; the pictures were taken from the walls and thrown down ; drawers were opened and the contents carried all over the house by invisible villains ; fruit, stones, glasses were thrown about ; noises were heard like the winding-up of a clock, the clinking of money, the talking of human voices, etc., etc. These are facts at which I should simply have laughed if they had been spoken of two months ago ; for the reality of which, however, I must stand up to-day as an honest man with all my authority.’

“ Similar phenomena have been observed at the

Muenchshof, near Gratz, where, for instance, a pail of water suddenly disappeared and soon after fell down from the ceiling; or in the castle of Slawentzuetz, where plaster, stones, fruit and other things were continually being thrown about, as witnessed by many reliable persons, and where the water from Hofrat Hahn's shaving-cup and the ale from his servant's glass disappeared before their very eyes.

“Fr. Gerstaecker tells us of similar phenomena in the ‘Gartenlaube’ (1871, p. 379 ff.), that were noticed on the isle of Java, where the child of Mr. v. Kessinger was spit at by invisible villains with the red juice of the betel-nut even while the child was sitting on General Michiel's lap, and while the whole house was guarded by a military detachment.

“Let me give you one more incident of this kind, which is all the more reliable since it is of recent date and by no means reported in connection with spiritualistic claims. With regard to it Dr. Wolfram says (as quoted from ‘Gutberlet, der Kampf um die Seele,’ p. 467 ss.):

“‘On Tuesday, January 26th, 1897, I heard that a girl in the house of George Hofmann, in Kueps, Barbara Roeschlau by name, was greatly annoyed by objects flying after her through the air. I went there and found it so. Rags were taken away from her by some invisible intelligence and thrown after her. Pots, match-boxes and other objects were carried through the air without any visible cause. Sometimes, when entering the cellar, potatoes and turnips began to dance around her head. I myself saw a chair flying after her, pretty nearly striking her head. These and other phenomena were witnessed

by Professor Opitz, myself and other reliable persons, who are willing to testify to them, notwithstanding the sarcastical remarks of our skeptical fellow-men.'

"How many other incidents of that kind actually occur nobody knows, since most of them are not published for fear of being ridiculed. But supposing the above-mentioned cases were the only ones, would they not be fully sufficient to prove, not only a continuity of existence, that is, immortality of the soul, but continuity of a *personal* existence, that is, immortality of that transcendental subject, which has a transcendental organism, no matter whether it is visible or not? And if, as in Mlle. Sagée's or Mr. Wilson's case, the transcendental or astral body *may* become visible *before* its final separation from the body of flesh and blood, it stands to reason that it may likewise become visible *after* this separation. But if it may become visible, its organism must consist of *some* kind of material, no matter how ethereal it may be; and this material, as Dr. Beale has shown, and Mr. Henry Frank demonstrates, is living matter or bioplasm, in which the human soul resides.¹ If these conclusions be correct, the materialization of a departed soul or spirit is a matter of course and not at all extraordinary. It only seems strange to us because it comparatively does not take place very frequently, and because we are almost entirely ignorant as to the conditions under which the materialization of a spiritual being may occur, that is to say, under which conditions an intelligence may make itself visible, audible and tangible.

"These conditions might be more easily discovered if

¹ Henry Frank, *The Physical Basis of the Soul*, pp. 15, 17.

they were alike with *all* departed persons. Since, however, only few *do* materialize themselves, the conditions to do so must be different. And, besides, just because these phenomena of materialization are comparatively scarce, we may also infer that of those spirits who perhaps could materialize themselves a few only like to do so. A study of spiritual phenomena leads indeed to this supposition, and although some spirits may materialize themselves in spite of their dislike to do so, the object they have in view may be of such importance to them that on its account they are willing to put up with the probable disadvantage of a perceptible materialization of their transcendental subject's organism.

"Allow me now to justify this conclusion by the following instances :

"Katie King, the materialization of which has been testified by witnesses like Mr. William Crookes, and others, declared that she would materialize herself only during three years, after which time her task would be accomplished. When appearing as a materialized spirit she said she would, after the three years were over, continue to manifest herself, but only spiritually, because then she would enter a higher condition of existence. May 21, 1874, her time of repentance, as she called it, would be up. When that day came she bade adieu to all the spiritualistic friends assembled on this occasion, and even to the medium, Miss Florrie Cook, in the presence of Mr. Crookes. When the medium begged her not to go, she said : 'I cannot stay, my dear ; my work is done. God bless you.' Before taking her leave she told the audience that she would never again be able to speak to them personally, or to show them her face ; that she had

lived a sad and miserable life of three years' repentance for her former sins by materializing herself during this time of penance, and that now she was going to rise to a higher and more spiritual life. Only at long intervals would she be able to communicate with the visible world by means of writing through a medium; Miss Cook, however, would always be able to see her if she had herself mesmerized.

"Apart from the *objective* value this manifestation serves to show that a materialization gives much pain to the departed soul. No wonder, then, that manifestations of this kind are scarce. F. v. Meyer gives the following report, which evidently confirms this supposition:

"A student of theology, Mr. Sch., went to India as a missionary. Before leaving Germany he arranged with a friend that he who should die first should bid adieu to the other. One night the friend in Germany was awake in his room, when the door opened and a white figure entered, saying: 'I am your friend, Missionary Sch. I am unspeakably happy now, but our agreement has caused me many a sigh.' Half a year later the message came that Missionary Sch. had died in India, and investigation confirmed that this happened shortly before his spiritual communication.

"It is evident that Missionary Sch. would not have appeared and manifested himself visibly and audibly in a materialized form if he had known, when making the agreement, how many sighs it would cost him to keep his word.

"Such agreements are rather daring. If they are not kept, it may not only be that the departed persons are *unable*, but in many cases probably *unwilling* to undergo

a materialization, the difficulty of which they did not anticipate when making their pledge. Why should a Christian, like Missionary Sch., for instance, suffer the pains of a materialization, if this causes so much trouble, sorrow and tribulation? Not everybody is conscientious enough to suffer such a sacrifice, and this, then, accounts certainly for a good many broken pledges of this sort. Yes, if it were worth while, it would be different; but to give up part of our future happiness only in order to satisfy the curiosity of others, is too much of a sacrifice. When Marsiglius Ficinus appeared to Michael Mercator in consequence of their agreement made during a discussion of Plato; or when an Austrian count, according to the same agreement, appeared, bleeding from a wound in his chest, caused by a Prussian bullet in the Seven Years' War, to his friend, Court Physician Klein; or when any other deceased persons appear to their friends materially and bid them good-by, then they do so in remembrance of their solemn pledge. Materialization, of course, takes place whenever the bioplasts, of which the transcendental body consists, absorb some matter of some kind that enables them to become visible to the naked eye. *How* the biological body of the soul manages to do so we do not know; the very fact, however, that departed souls who have become visible when bidding farewell to some friend almost never materialize themselves again, proves not only that they probably cannot do so, even if they would, but also that they would not do so even if they could. Both reasons have to be admitted, since we know almost nothing about the conditions of a materialization, that is, of a becoming visible, of our transcendental subject, neither before nor after our physical death.

That, however, a materialization of not only bad, but also of good spirits, may take place after their departure from their flesh and blood, shows an incident which the pious Schubert relates in his book, 'Die Symbolik des Traumes':

"A clergyman used to preach once in a while in a small chapel at the seashore. Poor fishermen and sailors attended the services if they happened to be near. Mostly, however, nobody was present; therefore, it seemed useless to continue these services. One Sunday afternoon the clergyman went to the distant chapel with the purpose of telling the audience of his resolution. On his way thither he met a mysterious stranger dressed in an old-fashioned style. After passing him, he turns around to have another look at him, but he looked in vain; the stranger had tracelessly vanished. Whither could he have gone? Had the earth swallowed him? In deep meditation the clergyman finally walked on again, and behold! there is the stranger again, with the same old, good-natured face; with the long gray beard; with the same clothes that had attracted the minister's attention. The stranger approaches the clergyman, looks at him in a kind, friendly way, bids him the time, and then passes by. Again the minister turns around, but again in vain; nobody was to be seen. This time he is so frightened that he starts to run as fast as his feet would carry him. But, there! the mysterious stranger comes up to him again, and that just in time to catch the terrified parson in his strong arms, saying: 'Peace be unto thee! I know thy resolution; but remember, my friend, those fishermen need the word of God. Thou mayest not know, perhaps, how often thy sermons have brought peace and consolation to some poor burdened soul out yonder,

but God knows it; and if thou wouldst not see a single man in the chapel, behold, there are invisible listeners to witness thy faithful service. Hold that fast which thou hast, that no man take thy crown, and be thou faithful unto death.' After this the stranger disappeared, and the clergyman, although he never had a vision or a revelation of this kind from beyond again, continued joyfully to preach to the poor fishermen out yonder, until he himself was called away by Him whom he had faithfully served in this world below.

"The appearance of this kind old man is of much interest since the purpose of his materialization—visible, audible and tangible—was to him worth while the pains of this process, if with him there were any at all to endure. This of course is only a supposition, for of the conditions of the invisible world, as we are wont to call it, we know so very little that the setting up of a system is absolutely out of the question. One thing, however, we are justified to believe: that in the existence beyond, evolution will go on with every one of us. If this is granted, then we understand why some departed souls do not manifest themselves until some time after their death, that is, not until they reach that stage in the course of evolution that enables them to manifest themselves, while others, having passed this stage already, though unconsciously perhaps, on this side, do not manifest themselves at all, having then certainly no desire to do so.

"Such a personal evolution from matter to spirit is not only a teleological postulate,—which science cannot deny unless denying the whole evolution-theory set up with regard to the visible world,—but it is also in perfect accordance with the Scriptures. It is very significant that

the original text speaks of heavens (*οὐρανοί*). Stephen saw the heavens opened, to *the third one of which* Paul had been caught up and above *all of which* Christ ascended, that He might fill all things. There are, then, *stages of evolution beyond as well as here below*, and for this very reason a departed person may long as little for materialization as a not departed one may long for intoxication, since these conditions require a self-degradation to a lower stage.

“ Let me now support the assertion, that departed souls may materialize themselves, by some remarkable instances :

“ Mr. James N. Sherman, Rumford, Rhode Island, had lived from 1835 to 1839 among the natives of some islands in the Pacific. When at a spiritualistic meeting at Providence, Rhode Island, in 1883, to which he had gone in order to obtain evidence whether spiritualism was a delusion or a fact, the spirit of a native of those distant islands materialized himself and was instantly recognized by Mr. Sherman, when he spoke to him in his native tongue and showed him his knee he had once hurt by a fall as Mr. Sherman well remembered.

“ At another séance Mr. Sherman recognized the materialized spirit of a woman whom he also knew to have been a native of those isles. She, too, talked to him in that tongue that none of those present understood. The same woman materialized herself some other time, telling Mr. Sherman that she had come from New Hever, one of the Marques Islands, and that she still recalled how she got frightened by the shot of a gun when she with her mother, then queen of that island, had gone on board the ship out of curiosity. This woman, Yeney, by name, and

Billy Marr, who had appeared at the first one of these séances, materialized themselves again in the same year, the latter saying that it was he who had induced Yeney to come here. At another séance Perfeneý, the queen, materialized herself, permitting Mr. Sherman to cut off a piece of her gown that was exactly the same material as the braided twine made by the natives from the bark of the tapper-tree, samples of which Mr. Sherman had brought home forty-four years previously.

“ It is almost impossible to find a more satisfactory proof of the identity of the deceased than the one Mr. Sherman received, who since then no longer doubted what had seemed incredible to him.

“ The materialization of spirits has even been proved by photography. A departed person's identity has been most strikingly furnished by Estella, the deceased wife of Mr. C. Livermore. At her manifestations the medium was *not* in a trance, but in a normal condition and a *conscious* witness of all that happened, while her hands were held by Mr. Livermore himself. Estella, that is, the materialized spirit of Mrs. Livermore, or her transcendental subject or biological or astral body, had not sufficient strength to *speak* fluently. But when Mr. Livermore handed her some of his own cards the materialized intelligence of Mrs. Livermore began to *write* before her husband's and the medium's very eyes while the hands of the latter were still held by Mr. Livermore himself. The writing is a perfect likeness to that which Mrs. Livermore had accomplished in letters, etc., before her physical death. Some of the cards are even written in French, which language Mrs. Livermore had spoken fluently, while the medium did not understand one word of it.

“ The identity cannot be questioned. The cards bearing the handwriting of Mrs. Livermore’s materialized spirit defy all other but spiritualistic explanation. Even the supposition that the possibility of materializing one’s self is limited to a certain stage of the future life the duration of which must of course depend upon the evolutionary power of each individual ; this supposition, I say, is confirmed by the communication of Mrs. Livermore that she no longer could materialize herself visibly to the human eye, reminding us somewhat of a similar one of Miss Katie King. The photographs taken of Mrs. Livermore’s spirit hereafter show that she still could accomplish a subtle materialization, received, though invisible to the eye, by the photographic plate. If these materializations could have been produced by telepathy, why then could telepathy not produce them again and again ?

“ *Invisible* materialization, which certainly indicates another stage of evolution, takes place more frequently. Since we do not see it we are ignorant of it unless we are psychics ourselves who actually see spirits with their inner eye. I know of a man, an earnest Christian, who made way for departed persons or spirits whom he saw coming along the streets. He could not help seeing spirits where others saw nothing of the kind ; they were so real to him that he was afraid to run into them. Those who have read Kipling’s ‘ Phantom ’Rickshaw,’ or who have heard of the double phantom of Mlle. Sagée, Mr. Wilson, or others, will not be surprised to hear of manifestations of *invisible* transcendental beings whom we are so wont to call dead whilst they are more alive indeed than we are in our mortal frames.

“ The Rev. Minot I. Savage, D. D., writes of an expe-

rience of his *own*, thus : ‘ I was sitting with a medium one morning about ten o’clock, *while the sun streamed into the room* through large and numerous windows, so that there was no darkness or concealment. An accordion lay on the table. I took it up, slid the movable side out, held it up to the light, and examined it in every particular, to see that it was a simple, plain accordion. Then the “medium” took it in one hand, holding it by the side opposite to that on which the keys were arranged, and while it was within three or four feet of my face and in plain view, it played tune after tune, the accordion being pulled out and pushed in as though held by a hand on the other side. I then said : “ Won’t they play for *me* ? ” assuming the existence of invisible intelligences who had been producing the music. His answer was, “ I don’t know ; you can try if you wish.” Thereupon I took the accordion and held it as he had done. No tune was played ; but I had an experience which was even more conclusive as to the existence of some force which I could not comprehend than as if I had heard the music repeated. Something, some power, or somebody seized the accordion, and I found myself engaged in a struggle which required all the muscular power I possessed to enable me to keep possession of the instrument without its being torn to pieces. It was as real a struggle as though a visible man had been attempting to take it away from me. I do not assume to say what was at work while I held the accordion ; but I raise the question as to whether anything besides intelligence plays tunes.’¹

“ With regard to independent writing of invisible spiritual beings, the same author says : ‘ I believe that nearly

¹ Savage, *Life Beyond Death*, p. 303 f.

all that which is called slate-writing is fraud. In the course of my investigation I have discovered and exposed several fraudulent "mediums" of this class. But once in my life I obtained writing on my own slate, holding it in my own hands, without the psychic's having touched it or having had anything to do with it whatsoever. I simply state this as a fact, and leave people to explain it if they can.'¹

"Prof. W. F. Barrett vouches for the manifestation of a spirit which, in connection with similar incidents, leaves no doubt as to the possibility of an invisible materialization of a departed person, if we may speak of materialization at all, since the transcendental subject consists indeed of some kind of matter, namely, of bioplasm or living matter as the abode of the departed soul. In 1870 Prof. Barrett was residing at Lowestoft on the seashore with an incredulous friend, Mr. F., and his own wife, Mrs. Barrett, who was rather fond of ridiculing all kinds of spiritualistic claims. Prof. Barrett himself was a skeptic, but not prejudiced. In order to investigate spiritualism thoroughly he managed to arrange a séance at his residence at Lowestoft, East Suffolk, England. The moon was streaming through the windows when different articles in the room were being moved about. Then flowers were brought in by invisible hands. Mr. F., addressing the assumed intelligences, asked, if there were any spirits around at all, why could not one of them bring him a certain article from his house in London. He had scarcely said so when he was shaken to and fro by some unseen power and finally thrown into a trance. After a time of deep silence a photograph was dropped on the table, at

¹ Savage, *Life Beyond Death*, p. 315.

the sight of which Mr. F., who in the meantime had come to himself again, was moved to tears and exclaimed : ' This I did not wish for all the world ! ' The photograph was the only existing copy of a young lady to whom he had been engaged before she had passed away. On his return to London he discovered that the photograph had been taken from a locked drawer, and his wife who knew nothing of the séance at Lowestoft told him that on that evening a terrible crash had been heard in his bedroom, but nobody found anything out of the way, although all the people in the house had come to see what was the matter.

" This incident shows that spiritual beings are superior to space and time, but it also shows that, if spirits are *souls* in their true transcendental state, they act *consciously after their departure* from the body of flesh and blood, while *previously* their ordinary consciousness had *only glimpses of a transcendental* consciousness. Ordinary consciousness is generally not aware of the transcendental psychism or action of the soul while limited to the range of earthly experience ; transcendental consciousness, however, when freed of the fetters of a mortal frame, has a much larger scope, since it comprises the memory of the inferior past and the contents of another and certainly higher condition of existence, provided that the former conduct during the earthly existence justifies the progress of evolution, and not the regress of it which we rightly may call degeneration. However, be our future existence evolution in a good or a bad sense, it will enable us to act transcendently consciously, that is to say, with a higher consciousness than the one to which we are limited while in a body of flesh and blood, since the experiences of our

ordinary ciscendental consciousness will benefit our transcendental one when in a transcendental condition, whilst those our transcendental subject makes here below do not considerably benefit us in this world, since they are in comparatively few cases only transmitted to our ordinary consciousness. This does not include that we should have merely to die in order to become omniscient, but it does mean that our knowledge on the other side, provided we are not men with corrupt minds, will not only comprise the memory of our former inferior consciousness, but the whole range of transcendental soul-perceptions in their very essentiality.

“To one more instance let me refer now, and I shall be through for to-night.

“The ‘New York Sun,’ not just in accordance with its modern views, had an article dated August 18, 1875, that was written by Colonel Olcott, in which he stated that he no longer doubted the claims of spiritualism since he had obtained a test of the greatest importance. He had marked one of the leaves of a plant he saw on Forest Hill Cemetery with a blue pencil, and the following day, when at a séance, asked the spirits to bring that leaf. After a while it fell down on his hand, and when going to the cemetery he found it to be the very one he had marked. With special reference to this incident Mr. Robert Cooper concluded that flowers or other things could penetrate material objects in the hands of spiritual beings. Wishing for an indubitable test, he took a box with a glass cover, bandaged it up with paper strips in the presence of about a dozen other persons, and sealed the strips to the box. After the wish had been expressed at that séance to have flowers put into the box, by the

assumed invisible intelligences, without breaking the cover or the box, a loud crash was heard as if the box had been smashed into a thousand pieces. It was unimpaired, however, neither wood, nor glass, nor seal broken, yet filled with lilies, roses and ferns, besides containing two newspapers and a photograph of Mr. Colby. The same test was subsequently obtained by Colonel Olcott, with a similar result, leaving no doubt as to the penetration of matter by spiritual, though invisibly materialized beings, and, moreover, as to their power to penetrate matter with matter without damage to either the penetrating or the penetrated matter.

“Still more wonderful things have been accomplished, seeming, however, so incredible to our wonted prejudice, that they are usually received with derision. But the very ones who sneer are generally those who do not deem it worth while to deal honestly with a claim their prejudice despises. No doubt, there have been honest investigators who discovered nothing but fraud. But what would you say if an infidel, perhaps from South Africa, or the Philippines, should reject Christianity on account of the shame heaped upon Christ's name by those who call themselves Christians and use the sword? Would not such infidels have better reasons for their attitude than a man who stubbornly declines to investigate the spiritualistic claim since so many mediums are fraudulent persons? If you admit that Christian civilization will never be brought about by Rum, Rifle & Co., how can you expect to obtain reliable spiritualistic information from Fraud, Swindle & Co.?

“The question has been raised often enough why people generally know so little about spiritualism. It may

be partly because many honest Christians, in spite of Paul's advice to 'prove all things,' consider it wrong to investigate the matter at all; no gentleman would blame them for avoiding that which might trouble their conscience. Others know comparatively little about spiritualism because they are prejudiced. But can prejudice and science pull together? If a man of science refuses to investigate spiritualism because *he* thinks it impossible; if he condemns it *à priori* without at least investigating it *à posteriori*; then he is prejudiced, but no scholar. Such men remind me of the farmer who, without knowing Aristides, asked him to write Aristides' name on the shell, and replied, when the sage had complied with the demand, and had asked for the reason for ostracizing Aristides: 'I have nothing against him, but it vexes me that everybody calls him The Just.' Prejudice is unjust and unscientific, but, alas! it is mighty with many.

"One of the principal reasons why spiritualism is known so little and rejected by many is that one I have spoken of already—fraud. It is very much to be lamented, but honest investigation will know how to discriminate. Since there are honest politicians, no matter how few, there are also honest spiritualists, though the majority may love money better than honesty. If it were not for the selfish among all classes, the whole of human society would be better off. Science has been cheated so often by artificial antiquities, falsified fossils, forged documents and the like that it would be assumption to call science infallible. Its last word with respect to spiritualism has not yet been spoken.

"Another reason why spiritualism is not known better is the lamentable fact that ignorance is usually so con-

tented. If many people were to know how little they do really know, their overbearing contentment might soon give way to more noble sensations.

“Again, there are others who know little about spiritualism, because private mediums do not like to be questioned by everybody, while those mediums who take money are distrusted just for this reason, and very often with reason. Besides, we must not confound mediumism with genuine spiritualism. The latter does not depend upon any medium, and Dr. Hudson, in his valuable book on ‘The Law of Psychic Phenomena,’ speaks of mediumism when saying that the power to produce, control and direct phenomena resides within the adept (or medium), and that it is certainly not through so-called spirit mediums if any communication is to be had with the denizens of the other shore.¹ Dr. Hudson’s position is certainly well grounded, especially if you consider that most mediums really believe that phenomena, produced by their transcendental powers, unconsciously, to be sure, are spirits of the world beyond. But that genuine communications from disembodied departed souls do take place, of this Dr. Hudson relates an instance himself: That Desfontaine appeared to Bezuel *two days after* he was drowned and told him all about it, before Bezuel had ever heard of it.² Now, if telepathy is said to have been the means of this communication, the soul who telepaths the news must have been exerting his influence *after* the departure from the physical body, and that without the aid of a medium.

“When Jesus raised a person from the dead, ‘His

¹ Law of Psychic Phenomena, pp. 261, 284.

² Ibid., pp. 297 f.

soul, in perfect telepathic communion with that of the deceased, and dominating it as only He could dominate the souls of men, issued His mental mandate to the departing soul to return to the body and resume its functions.’¹

“Now, why does Dr. Hudson speak of a *departing* instead of a *departed* soul? Does not Martha (John 11 : 39), the sister of Lazarus, assert that decomposition *has* taken place? Dr. Hudson’s book is very impartial and objective, only with respect to the possibility of a communication between a soul on this, and a soul on the other, side, he is skeptical. But why admit telepathy between souls on this side and deny telepathy exerted from beyond? When speaking of the dominating psychic power of Jesus to raise a person from the dead, he certainly admits, no matter whether we share his opinion of Jesus Christ or not, that a soul on this side entered in perfect telepathic communion with one on the other side. And this would not be mediumism, but spiritualism, in the real and best sense of the word.

“Indeed, not only telepathy, but even mediumism, fails to explain satisfactorily some occult phenomena. Telepathy is merely thought transference, and can by no means impress dead matter. Mediumism may do so, since the medium’s transcendental subject may act even at a distance, as in cases where it uncovered a bed, or wrote upon a slate, or received wounds which it even transmitted to the physical body, etc. But neither telepathy nor mediumism explain the gypsoplasts of materialized hands and feet of departed souls. These plaster-casts are obtained in the following manner:—One pail is filled with cold, another with hot, water. On the latter floats

¹ Law of Psychic Phenomena, p. 351.

a coat of melted wax. Then the invisible intelligence, which is supposed to be present, is demanded to dip his hand alternately in the melted wax and in the cold water. Thus a glove of wax is obtained when the hand of the visitor from beyond is dematerialized, for otherwise the wax glove would be injured if a material hand were to strip it off. These wax gloves, sometimes swimming on the cold water, sometimes handed to one of the audience in such a way that the hand inside the glove becomes immaterial after shaking hands, afterward filled carefully with plaster of Paris, impress even the minutest features of the spirit-visitor's hand, while the casts are a puzzle to every sculptor, since they do not show the slightest trace of a seam.

"Fraudulent tricksters have tried this experiment with air-filled rubber gloves. Such tricks, however, are entirely out of the question in cases where the wax gloves have been obtained in a locked box containing the two vessels with hot and cold water. At one séance, a wax glove was obtained of the hand of a child, showing a slight defect, by which a lady present recognized it as that of her little girl, who was drowned in South Africa.¹ Another time a small cross that had been given to the materialized phantom while the medium was in a large bag was imprinted with the materialized hand on the inside of the wax glove, obtained in the usual way, the cast of which, together with that of the medium's hand, can be seen in Aksakow's valuable work entitled '*Animismus und Spiritismus*.'² At other séances, hands were seen and photographed, and even reflected by a looking-

¹ Du Prel, *Der Spiritismus* (Reclam), pp. 39 ff., 88.

² Aksakow, *Animismus und Spiritismus* (2. Aufl.), pp. 182 ff.

glass, so that their reality can no longer be questioned. Many times they were of such an enormous size that neither the hands of the medium nor those of anybody present could have interfered with their mysterious manifestations.

“ If, then, the supposition ‘that the medium’s transcendental, invisible, biological body could have produced gloves of such enormous size, be out of the question, we must confess that we are at a loss what to make of these phenomena, if we deny the possibility of spirit manifestations. Neither telepathy, nor suggestion, nor even the supposition of animism or mediumism (which implies the possibility of the wandering of the soul’s transcendental subject out of the physical body), suffices to explain the attainment of those casts without a seam. Therefore we cannot honestly deny at least the *possibility* of such spirit manifestations.

“ But why, may be asked, do persons from the other side, or spirits, tell us so little of their state of existence, of the conditions of their manifestations, visible or invisible, audible or tangible?

“ To this I answer by counter-questioning: How would you manage to put the conception of light into the head of a child born blind? *You*, of course, know all about light; but the blind child knows *of* it only through you, but *about* it nothing at all. Tell the child of the sky-blue air and of the day-blushed clouds, and of the stars above, of the silvery splendor of the moon, or of the dazzling brilliancy of the sun; the poor blind creature will understand nothing at all about light. Certainly it must be a wonderful thing to see; that’s all the child will understand. ‘ But *how* is it: to see? How? oh, tell me how!’ You

explain to the child that you see with your eyes. 'Yes, with your eyes; but *how? how?*' There!

"Persons from the other side, spirits if you want, have the greatest difficulty to explain things to us which we have not yet the power to grasp. Staats Rat Aksakow once asked a spirit: 'Do you see us?' 'Yes.' 'With our eyes or with yours?' 'With both.' 'Can you see when the medium closes the eyes?' 'Yes; but not so plain.' 'Have you a special organ with which you see?' 'I have.' 'Is it an organ of a body of yours?' 'Certainly.' 'If I put some coins behind the medium, could you see them?' 'Not very well; but if you put them on a piece of white paper on the table I can see them.' Mr. Aksakow did so without counting them and then asked: 'How many?' 'Seven,' was the correct answer. After the spirit then present had, in the dark, given the time of different watches, while the medium was blindfolded, he said he felt tired and took his leave.

"At another séance the same spirit gave the following explanation: 'To see for myself is one thing; to see in order to let you know what I see is another. Our perceptions, including those of sight, are original and independent, yet different from yours as to quantity, and to quality as well. In order to impart them, however, to you a certain assimilation between you and me is necessary. The sphere of our activity as far as intercourse with you is concerned is very limited. The best way for us to communicate with you is through the medium, since she is more than ordinary persons enveloped so to speak by her atmosphere, that is, the spiritual part of herself. *I act under the condition of the extension of her atmosphere.* This sphere must not be interrupted. If another medium

comes near, then the sphere of the first one finds its periphery at that of the other.' Here Mr. Aksakow asked: 'Then you depend, if you want to see, upon mediumistic conditions?' 'By no means,' was the reply; 'but what do you understand of these things anyway! As far as I see you in my way and for myself I am independent; but as soon as I want to see, not only as you see, but also in order to give an account of it, then it is altogether different.' 'And why,' asked Mr. Aksakow again, 'did you want me to place the objects to be seen by you on white paper?' The reply was: 'That is entirely subjective. With you people it is so that you seem to see better under certain conditions; with us it is still more so.'

"If this spirit then sees things, not as we do, but as they are, not as they appear, that is, if he sees the things essentially, *das Ding an sich*, then of course he must see them in *his* way; but if he wants to see them in *our* way, he has to reenter the world of phenomena and, leaving the noumena behind, adapt himself to the conditions of *our* organization. If he can do so by means of the medium's atmosphere the expansion of which enables him to manifest himself at a distance, why should he undergo a more circumstantial and perhaps difficult or even dangerous process in order to impart to us communications from beyond?

"We know yet very little of the conditions of the future existence. But may we not know *something* about them? Let us see!

"The late Mrs. Livermore, and still plainer Miss King, revealed unto us that much at least that *there is an evolution on the other side from stage to stage*. The distinction between the different grades of punishment¹ or reward,²

¹ Matt. 11 : 24; Luke 12 : 47 f.

² Luke 19 : 17, 19.

as given in the Scriptures themselves, confirms this supposition most emphatically. The very fact that there is not one but many heavens mentioned in the Bible implies such an evolution on the other side, and Paul probably knew what he was talking about when speaking of those who behold as in a glass the glory of the Lord as being changed into the same image from glory to glory.

“ Paul knows well enough that we have not reached our goal when leaving our body behind. Some may be on the road of degradation even, sinking lower and lower, and continue thereon ; but a movement in this downward direction—God-fugal we may call it—goes on as well as the evolution in the upward direction toward God—the God-pedal movement of man. Since God is Spirit the expressions : upward or God-pedal, and downward or God-fugal, can of course not be taken in a spatial sense ; they merely signify the relation of the respective individuals to the spiritual standard, the supreme, the absolute spirit : God. If now such an evolution toward God or away from God is by no means unscriptural ; if it is moreover a postulate of our rational and moral faculties ; and if it is even asserted by professed intelligences from beyond : then we may challenge the whole infidel world to prove that physical death is the end of our existence. They won't accept the challenge at all ; and if they would, the first thing they would do would be to deny not only the reliability, but the possibility of a spiritual communication whatever.

“ Candid inquirers, however, may ask why dead persons, departed souls, or spirits if you want, tell us so little about their transcendental conditions. Well, they probably would if they could. Why should they for instance be

any more omniscient with regard to *their* existence than we are with regard to *ours*? Just because *they* know not all about it, they can't tell *us* all about it. The higher *we* rise *on this side* of existence, morally and spiritually, religiously and scientifically, the more do *we* know about it; and the higher *they* rise *on the other side*, the more will *they* know about it. When we pass away are we not like children on the other side with regard to our environments then, just as we were in the visible world? Since people on the other side are by no means omniscient, how can they satisfy our curiosity? And besides: Would you expect a *reliable* account about our present existence from an immoral, carnal, irreligious and unscientific person? No? Well, then do not expect a *reliable* revelation about the existence beyond from a spirit who perhaps stands on a very low level. We have no reason whatever to believe everything spirits may tell us, no more than we should believe all a fool or a criminal may tell us in this world. When people die they do not at once stop telling lies if they were liars in their former life. But even if a spirit has the most truthful intentions we must not forget that by entering the other side a person may know *something*, but by no means *all* about it. A professor may have made blunders enough on this side; why should he become infallible on the other? We are so apt to think that a man needs only to die in order to know everything. But why should it be so?

“If, then, a spirit cannot tell us all we want to know, and which, indeed, nobody could, except God Himself, we are not justified to pronounce an unfavorable sentence on the spiritualistic research. Many people call, without

discrimination, all spiritualistic manifestations a fraud ; others make fun of them, and I confess with regret that I once belonged to that class myself ; others, again, speak with contempt of the ridiculous rappings of hobgoblins and their nonsensical communications. True, the news from the other world we receive by means of mediumism, yea, even by spiritualism, are sometimes so vile, so base, so stupid, so utterly unreasonable, that we may verily feel disgusted about them. But what do we expect ? Do we suppose that physical death will turn a tramp into a poet ? a drunkard into a saint ? a Nero into a Socrates ? Do we suppose that all spirits are sages or saints, just because they left their earthly bodies ? If we think so, we are sadly mistaken.

“ Just because a liar was a liar, he will remain one in the life beyond, unless conversion takes place. And just because not all spiritual manifestations are highly moral, or clever, or scientific, they are more likely to be genuine. The higher the level of evolution on which a man stands, the more instructive will his words be, and the more reliable, too. Now, if that is true of a man on this side, why not on the other ?

“ This granted, the inference is justified that, since we do not know all, neither here nor hereafter, we need a revelation.¹ Revelation, that is, the necessity of a *special*

¹ Man's limited knowledge of God made a revelation necessary. Trying to know God *without a revelation* is, as Uncle Eb. said : “ Good deal like tryin' t' weigh Lake Champlain with a quart pail and a pair o' steelyards.”

“ There's a part o' God's creation very handy t' yer view,
All the truth o' life is in it, an' remember, Bill, it's *you*.
An' after all yer science ye must look up in yer mind,
An' learn its own astronomy the *star o' peace* t' find.

revelation, becomes evident from the soul's yearning after God and the cognizance of the limited knowledge of Him and of our own future existence without a special revelation. 'God's reign,' says Mr. Allen, 'is the Reign of Law. He, Himself, is the author of the law that we should seek Him. We obey, and our seekings are our religions.'¹

"This is true; but is the Reign of Law really all we may know of Him whom we call Creator, God, our Father? If so, it is too little or too much. If too much, love is illusion; if too little, love has a right to ask more. And love gives more. It gives all, not we know, but we may know, if we seek God, not men's opinions of Him. And what divine love gives is the only-begotten Son, a revelation of the Most High unto men. The higher the level of the revealer, the more reliable the revelation. The least reliable is what the worst, the most reliable what the best man says and does. The worst is the consistent material man with one supreme impulse: egotism; the best is the consistent spiritual man with another supreme impulse: love. Some see the former in Nero, others in some other monster; as to the latter, however, all consent, if honest, to see Him in the Son of man, dying at a cross for His fellow-men. Hence His word is

"There's good old Aunt Samanthy Jane thet all her journey long
Has led her heart to labor with a reveillé of song.
Her folks hev robbed an' left her but her faith in goodness grows,
She hasn't any larnin', but I tell ye, Bill, *she* knows!

"She's had her share o' troubles; I remember well the day
We took her t' the poorhouse—she was singin' all the way;
Ye needn't be afraid t' come where stormy Jordan flows,
If all the larnin' ye can git has taught ye half *she* knows."¹

¹ The Reign of Law, p. 295.

¹ Irving Bacheller: Eben Holden, pp. 222f., 226.

to be relied upon most. And what does He say? He tells us of immortality of both the wicked and the pious in so unmistakable terms that Christians would be very inconsistent in denying the possibility of a spirit's manifestation.

“And what then?”

“Sincere investigation of spiritualism must needs come to the conclusion of our continued personal existence; the same manifestations, however, which, regardless of their moral or immoral, scientific or unscientific quality, prove by their very existence our personal immortality, cannot be looked upon as absolutely reliable, since their originators may tell us lies, or, if honest, are not omniscient. Nevertheless, spiritualistic manifestations prove, even apart from the Scriptures, that we are immortal, and this evidence outweighs all the deficiencies spiritualism is still known to have.

“This is a blessed assurance, no doubt; but does this very fact that we are immortal imply that immortality as such must needs be a blessed condition? If we remember the confession of Miss King, we answer: ‘No! Immortality does not necessarily imply heavenly bliss. Immortality may be as wretched as it may be blessed.’

“Indeed, immortality is not so much a quality of condition as rather the prerequisite to a condition, no matter whether this latter be happy or miserable. Hence all are immortal, but not all are necessarily happy. Only those can be happy whose conscience is clear and who have to do no more penance for their sins, and these are the ones whose sins are forgiven before they begin their existence beyond. Those, however, who take along a guilty conscience are immortal, of course, but happy? No!

"Now, spiritualism is a blessing, since it proves immortality ; but it cannot secure us a blessed existence beyond, since it cannot blot out the sin that weighs heavily upon our guilty conscience. Forgiveness of sins and heavenly peace can never be obtained by the spiritualistic assurance of a future existence. We shall exist? Very well ; but how? Take that guilty conscience along? Rather not be immortal!

"Not be immortal? Impossible, my friends! You are immortal, whether you want to or not! A curse, you say, to be immortal? Yes, indeed, it would be so if there were no possibility of getting free from that chain the very clink of which makes us tremble, when the time of our present abode is finished: that chain that consists of all our sins, and drags our conscience down into misery and despair. But, thank God, there is a salvation for a burdened soul; there is forgiveness of sins and heavenly peace for all of us, my friends, not in the spiritualistic assurance of immortality, but simply and solely through Him who died for us on Calvary. It is His atonement by which He redeems all who will believe, who will trust Him forever. Christ alone lifts us up above those who will have to face condemnation because of their still unforgiven sins, and our trust, our faith in Christ raises us to the higher level of a spiritual life, causing us to pass from the condition of death in sins and trespasses unto the condition of life everlasting.

"This life is not immortality only, but the most intimate (telepathic, if you want) connection with God who is Spirit, the source of all life, through Jesus Christ our Redeemer. This is the blessed side of immortal existence which is called 'eternal life,' an evolution toward God forevermore."

XXIV.

THIRD EVENING.

AFTER the party had again assembled and Mr. Frank Verace and Miss Clara Hill had been cordially congratulated upon their prospective marriage, invitations having been received by all friends, the minister began :

“ Professor N. S. Shaler, of Harvard University, in a recent book entitled ‘ The Individual : A Study of Life and Death,’ says that the process of death is not a sufficient basis for denying the possibility of immortality, and the naturalist who knows the limits of his discerning powers will not venture to say that death ends all.

“ ‘ Some very able and honest inquirers are now convinced that there is evidence of the survival of some minds after death. It is well to trust the observations of these honest men.’

“ The only direct evidence of the persistence of the soul after death he finds in occult phenomena. That evidence must not be completely obscured and regarded as worthless because of the fact that it is being drawn from a very muddy pool. He thinks that we may be on the verge of demonstration that the individual conscience does exist after death.¹

“ Such words are indeed worth quoting before I proceed, since they are the conviction of an honest, impartial scientist.

¹ Quoted from The Lit. Digest, Vol. XXI., No. 23, p. 700.

“ With special reference to our last meetings we cannot lose time by again demonstrating the possibility of visions and auditions. They are simply facts which anybody can ascertain for himself. But it may be well to repeat that clairvoyance, clairaudience and clairsentience cannot become active apart from an adequate subject, that is, that transcendental part of our soul which sees, hears and feels at a distance, not because it sends its eye, ear, etc., thither, but because it travels thither itself without being disconnected from the ciscendental part of the soul. The latter is usually not conscious of this transcendental psychic action; some exceptions, however, reveal the extensibility of the transcendental subject by imparting its experiences to our present consciousness, or objective mind. Swedenborg, Consul Brest, de Wette, Goethe, Mrs. K.’s sister, and others, were indeed conscious of the experiences of the ‘other me’ at a distance, that is, of a wandering of the transcendental subject out of, or away from, the ciscendental part of the soul, the organism of which is the physical body. Somnambulists are conscious of these transcendental experiences when told to remember them, while, as a rule, they seem to be stored up on subconscious ground without being able to emerge into our present objective consciousness. But it matters little whether we were to know all about them or only in exceptional cases; as long as some cases prove the extensibility of the transcendental part of our soul, they are quite sufficient to indicate this sort of transcendental psychism. And, indeed, some cases of a double appearance have been established beyond suspicion as being not only subjective perceptions, but objective manifestations. If Paul speaks of himself being caught up into paradise,

whether in or out of the body he cannot tell, then it would be rather unwise for a Christian to ridicule the supposition of a wandering of the soul out of the body.

“Freiherr von Oefeles was longing to see his son before he passed away. As he was not able to travel all the way to Paris, where his son led a rather immoral life, he fell into a somnambulistic sleep. In his trance he went to Paris and discovered his undutiful son in the midst of a vicious company. The son, seeing his father, hit him with his riding-whip. The old gentleman, coming to his ciscendental self again hundreds of miles away from Paris, exclaimed, woefully: ‘Oh, God! Now he even hits me!’ and soon after he expired. The experience of this dying father was indeed more than imagination. Repentingly the youth hastens to the father’s grave, and with tears in his eyes confesses that he had seen his father in Paris at the time of the trance, and had been so struck with terror that he involuntarily hit him with the whip.

“This incident is of objective value, as many others are, and if then our soul has a transcendental organism, the biological or psychical body, efficacious at a distance, the subject of this organism must be still more efficacious after a final separation from the physical body.

“Such an inference agrees with the claim that departed souls *may* communicate with the visible world. Under which conditions such a communication may take place we do not know; that it did take place, however, long ago, is confirmed by the mysteries of the ancients and by the Scriptures themselves in an unmistakable language.

“Let us investigate the ancient mysteries first.

“With regard to them, Dr. du Prel has rendered in-

valuable service to modern investigation.¹ He goes back to the ancient custom of sleeping in temples in order to receive revelations by dreaming at holy places. Isaiah already upbraids the heathen for doing so.² This lodging in the monuments is referred to as being still practised among the heathen by Origenes.³ Ancient mural paintings leave no doubt that such sleep was produced by magnetism, or hypnotic influence, and that the sleep itself was a trance, or somnambulistic condition. These pictures represent the magnetizer at work: the laying-on of hands, the magnetic strokes with hands, or staff, etc. Homer says of Hermes: ‘*ἀνδρῶν ὄμματα θέλγει*’ (he strokes the men’s eyes); Plautus says: ‘How would it be if I would stroke him gently, that he might sleep?’ (Tractim tangam, ut dormiat); and Hippocrates is either a babbler or he means the somnambulistic sleep when saying that the soul sees the condition of the body with closed eyes (*Quæ corpus contingunt, eadem animus cernit oculis clausis*). Even the attacks on the reliability of such dreams by Aristoteles and Cicero serve to prove the practise of magnetism in order to produce clairvoyant conditions, and Aristides tells us how a god had shown him during such a sleep that he would see the temple-keeper and a horse at the river, the water of which would cure him. The fulfilment of this vision inspired him afterwards with much confidence.

“This concurrence of vision and prescription shows plainly that both have the same source: the unconscious mind. The soul’s cleavage shows the two natures—one

¹ Du Prel, *Die Mystik der alten Griechen*.

² Is. 65: 4.

³ Contra Celsum.

organizing, the other conceiving; one transcendental, the other sensual.

“ This double nature of the soul accounts also for the verses, perfect hexameters, that were made and even psychographically obtained without any knowledge on the part of temple-sleepers, exactly as with modern somnambulists. The priestess of the ancient oracles awoke, like somnambulists do nowadays, without remembering anything of the trance-experience, as Jamblichus and Aristides plainly state.

“ Such is the rule with all somnambulists who fall into trance *by themselves; magnetized persons*, however, may well remember their transcendental thoughts and experience, *if commanded to do so by the magnetizer while in their trance*, as the experiments of Bernheim, Liebault, Liegeois, Cullerre, Beaunis, Schofield and others have established. If told, during their magnetic sleep, to remember what they experience, magnetized persons will be able to do so, and this accounts for the general practise of the ancients to sleep in temples, *for there the magnetizers were to be found*. There revelations were obtained simply by the magnetizing priest's command to remember the experience of the soul during the magnetic sleep. Thus we understand the meaning of the votive tablets of the ancients and why they were to be found mostly in temples. The application of magnetism was even the means of acquiring the knowledge of medicinal herbs, and thus we also understand how the ancient priests came to be physicians at the same time.

“ With the decline of heathenism auto-somnambulism came into vogue, but with little success. According to Prokopius, however, temple-sleeping was still practised,

even by the so-called Christian Church. Justinian built a temple in memory of the martyr-physicians, Cosmas and Damian, where sick persons were still put into magnetic sleep. Gregor of Tours says that these two physicians appeared to the sick in their dreams, thus continuing to prescribe effective remedies; and in the Church of St. Antonius the same incubation was practised with the same good result.

“The inference that the priestesses of the oracles were somnambulists is more than justified. The oracle of Branchides was silent at Xerxes’ time. Why? Because the priestess was no auto-somnambulist. It spoke at Alexander’s time. Why? Because the priestess then was a visionary, a medium, a somnambulist. It is with reference to this faculty of clairvoyance, whether as second sight while awake or in a trance matters little, when Plutarch says: ‘If, according to Hesiod, the departed souls are demons,’—meaning not devils but spirits,—‘why should we rob the souls that are still in their bodies of that faculty by which the demons (spirits) are able to know future things and to reveal them unto us? It is by no means probable that the souls would receive a potentiality *after* their departure from the body which they would not have had *before* this departure, although less perfect. However imperceptible this potentiality (or faculty) may be, it nevertheless happens sometimes that the soul makes use of it *in dreams and at the mysteries*.’

“These words of Plutarchos, to be found in his ‘Defense of the Oracles,’ are of the greatest importance because he was a priest himself. They certainly leave no doubt that his experiments with mediums, especially in connection with the ancient mysteries, prompted him to

believe that the human soul is a demon, that is, a spirit, as indeed the oracle had said of the soul of Socrates. Our vague idea of a demon is apt to mislead us with regard to the meaning of the word. Not only was the demon of Socrates declared to be his own soul, but the Jews, too, were partly of a similar opinion. Josephus considers demons to be the souls of deceased persons,¹ and Philo thinks angels, demons and souls to be merely different names for the same beings.² Plutarch's inference, therefore, backed by his own practical experience, is justified by the opinion of other ancient scholars, namely: *that the human soul*—our subconscious being with a ciscendental and a transcendental nature—*is a demon, a spirit*, no matter whether it is united with or separated from the material body. This demon, spirit, soul, is clairvoyant, etc., notwithstanding the fact that these transcendental faculties are latent as long as the soul did not leave the body for good, although they become perceptible in ecstasy, which condition the ancients called 'enthusiasm.' Prophecy, second sight, clairvoyance, could never be produced, neither by inspiring clouds of smoke nor by magnetic strokes, if these mysterious psychic powers were not potentialities of the soul. Death itself could not call them into existence if they were not inherent property of the soul. The chewing of bay-leaves, the smoke of incense, the rising vapor at Delphi, magnetic strokes, and the like, have long been used to remove the obstacle that prevents clairvoyant conditions, but the faculty of clairvoyance, clairauidience, etc., must be previously inherent in the soul. The obstacle that

¹ Bell. Jud. 7. 6. 3.

² De Somn. I.

had to be removed was clearly understood as the dependence of the ciscendental subject of the soul upon the transcendental one before the soul's final departure from the body. This supremacy of present consciousness had to be suspended if the transcendental consciousness should become active and reveal unto us the transcendental ideas and experiences of the soul. *The suspension of the present consciousness was brought about by magnetism, vapors, etc.; but transcendental psychism was not brought about by such means; it became efficacious all by itself.* Hence we ought not to say that oracles were obtained by magnetism, etc., but we should say: by suspending the ciscendental faculties of the soul, as this was the necessary prerequisite for the display of transcendental psychism. Magnetism, hypnotism, auto-hypnotism, auto-somnambulism, were the means of suspending the ciscendental faculties; then the soul became clairvoyant by the display of transcendental psychism; and thus we need not be any longer at sea as to the astounding exactness of the oracles.

"Kræsus, king of Lydia, tested the Delphic oracle, and received word that at the time of the test 'turtle and lamb were cooked.' While his messengers received this oracle in Greece he, in Asia Minor, had indeed ordered to stew a lamb and a turtle together in order to make it impossible for a fraudulent priestess to find out what he was doing at the time.¹ Another oracle prophesied him that misfortune would come over him on the day when his dumb son would speak; and this, too, came true as predicted.² The oracles received by Lajos and Œdipus need only be mentioned in order to recall their fulfil-

¹ Herodot., I. 46, 47.

² Ibid., I. 85.

ment, and in Trophonius' cave Timarchos received a revelation with regard to the *δαίμόνιον* of Socrates, which is indeed the only correct solution of this much-talked-of problem, namely, 'The demon of Socrates is his own soul.'

"This ancient oracle thus serves to confirm the view expressed by more than one modern scholar, that a demon is a spirit or a departed soul, displaying the transcendental faculties without being hindered any longer by the ciscendental nature. Plato recognizes these two natures in our earthly condition more than two thousand years ago when saying that 'only one of the chargers is of noble lineage, while the other is of low birth.'

"The *δαίμόνιον*, the consciousness of having a transcendental subject, entered into Socrates' conscious mind more clearly than is usually the case with other men. He was not exactly a visionary like Swedenborg, but he had extraordinarily strong presentiments. With him the voice of the 'other me' spoke so decidedly that he became conscious of it as altogether different from the voice of the conscience that all perceive alike, as even Zeller admits.¹

"The double nature of the soul was also familiar to Plotinus when speaking of a double self-knowledge, one being ciscendental, the other transcendental, and when he says, that with regard to the latter, 'we conceive ourselves to be not men, but altogether different beings.'

"These statements, in connection with many other ancient accounts, justify the supposition that our clairvoyant somnambulists correspond in many particulars to the clairvoyant priestesses of the oracles, while our medical somnambulists correspond to the temple-sleepers of an-

¹ Philosophie der Griechen, II. I. 65-83.

cient times. But even the practise of modern spiritualism was not unknown to either Jews or heathen, and the Egyptian and Greek mysteries demand indeed this postulation. Again and again did scholars undertake to solve these mysteries; none, however, were able to do so until Dr. du Prel demonstrated their conformity with modern spiritualism. The inauguration or consecration of newcomers into the higher mysteries was nothing else than the putting into a magnetic sleep. Scholars were educated, by magnetic strokes, to become mediums, then being called 'adepts.'¹ Fasting and chastity were prerequisites, for mere reflective instruction could never cause a trance. Epimenides at the time of his consecration is known to have prophesied in a trance, then called 'enthusiasm,' thus becoming a clairvoyant somnambulist. During his trance he also was engaged with *θεραπευτική*, with the preparation of remedies from herbs and plants, and thus became also a medical somnambulist. When speaking of the Eleusinian mysteries, Porphyrius says: 'He who is acquainted with the *nature of apparitions* knows why to fast, especially when striving to be taken away from this world and to live among the gods,' meaning demons or spirits. The mysteries are referred to by Themistius in order to give men an idea of the future life, and Apulejus would not call the consecration a voluntary death and a regeneration into a new existence if he had been unacquainted with the experience of the soul when in a trance or in a somnambulistic sleep. Just because Apulejus had been himself consecrated he knew how the trance was effected by music and incense, etc., until the present things were forgotten, and Hier-

¹ Comp. Hudson, *Law of Psych. Phen.*, p. 261.

ocles calls that trance 'the condition when men become demons,' i. e. spirits. Proclus knows by experience that the mysteries unmask the souls from their bodies, and Plato calls the body a prison of the soul, saying that '*the mysteries unfetter the soul from the body.*' Socrates, in Phædrus, says that 'the endeavor to free the soul from the fetters of the body is the aim of all philosophy as well as of *the mysteries*'; and Cicero likewise believes in *immortality*, 'because the *mysteries* do not only give us pleasure in this life, but grant us a still better hope when we die.'¹

"This belief in immortality must have been based on *experience* or Cicero could never have spoken these words, nor could Plato, likewise referring to the *mysteries*, have said: 'The soul devoted to philosophy does not expect another migration after death, but *an ethereal existence*, little burdened by a body.' The mysteries must indeed have served to establish immortality beyond doubt *by personal experience* when Plutarchos reminds his wife, who mourns the loss of her daughter, of the *mysteries* as 'vouching the hope of a future life.'² He points out to her that 'by the mysteries we *know* that the soul lives on after death,' and continues: 'You know from tradition as well as by the mysteries, the consecration of which we both have received, that those philosophers are mistaken who believe death to be the final destruction of men and the end of all joy and sorrow.'

"If the mysteries served to establish such confidence in immortality, they must indeed have proved immortal existence *empirically*, that is, to our conscious mind.

¹ De leg., II. 14.

² Consol. ad. uxor.

And, behold, demons or spirits, that is, departed souls, have indeed been communicating with the partakers of the mysteries, else it would be impossible to state that 'he who has received the consecrations of the mysteries recognizes demons (spirits) by the stern look of their eyes, which are never closed, and still more by their way of walking, for they do not stride, stepping out changeably with their feet, but they cut the air as if *floating along*.'¹

"If Heliodorus here does not speak of apparitions, phantoms, aye, of spirits, of what, then, does he speak? Does not old Homer also represent spirits as *εἴδωλα*, *which cannot be seized, but are seen like vapor*? They are, then, not absolutely immaterial, for they have the same *place, stature, dress, aye, even the same voice* which they had in their former life."²

"Proclus and Dio Chrysostomus confirm that the *phantoms* did *talk*, and other spiritistic manifestations are reported. Jamblichus, when speaking of the Egyptian mysteries, tells us of one of his scholars, the medium Ædesius, how he had forgotten the hexameter he had heard during his magnetic sleep. But after Ædesius had awoke he found the hexameter written in his left hand, which incident reminds us of the bloodshot writings on the arms of modern mediums. Speaking of mysteries, the same Jamblichus says: 'Many of the inspired do not feel the fire when walking through the flames. They swim across rivers in a mysterious (floating) way. They rise into the air,' etc., etc. All these phenomena have been observed with modern mediums, and leave no doubt about the ancient practise of spiritualism.

¹ Heliodorus, III. 13.

² Odyss., XI. 204-208. Il., XXIII. 100; 65-67.

"Zeller cannot but admit that the *belief in immortality* had with the ancients its strongest foundation, nay, *its origin in the mysteries*; ¹ and Doellinger says that the Eleusinian mysteries were celebrated, not so much on account of their magnificent splendor, *but for the sake of their sure guarantee of immortality*.²

"A *sure* guarantee must be based on personal experience. Nothing less than empiricism justifies such a firm belief; therefore, the proof of immortality must have been given by objective manifestations of departed souls, demons or spirits, themselves; and that such manifestations did really take place becomes evident from the writings of the ancients from which we have quoted.

"Documents of a more venerable age, however, the Holy Scriptures themselves, speak of the practise of spiritualism in a still less unmistakable way.

"If we read, 'Regard not them that have familiar spirits,'³ or 'The soul that turneth after such as have familiar spirits I will cut off from among his people';⁴ or 'There shall not be found among you a consulter with familiar spirits.'⁵ then spiritualism must have been practised at those times even among the Jews themselves. And other nations must have been in the practise of consulting familiar spirits, or God could not say He would drive them out from before Israel on account of this very reason. Saul himself had in his former days put away those that had familiar spirits, and when he afterwards went to the spiritistic woman at Endor she told him she saw gods (אלֹהִים) ascending out of the earth. These gods

¹ Zeller, Philosophie der Griechen, I. 53.

² Doellinger, Heidentum, etc., 156.

³ Lev. 19:31.

⁴ Lev. 20:6.

⁵ Deut. 18:10-12.

are spirits of deceased persons, judges probably, for the Hebrew word 'gods' is often applied to them, and Samuel himself had held the office of a religious judge in Israel. Thus 'gods,' in a broader sense, seems to mean spirits, as Jesus Himself refers to the Scriptures, saying that we are gods.

"It is then not necessary to leave the body in order to become a spirit, or rather a soul with a spiritual body. We are not bodies, but souls, and as such we are spirits here below, or gods, as the Scriptures express it, although we are not yet fully developed souls with regard to their spirit—or transcendental nature—as long as we are in the body, that is, as long as our ciscendental nature is predominant. Nevertheless, we belong to the spirit-world. If God is Spirit, and if all of us are called children of the Most High by the psalmist, then we must be beings with an essential spirit-nature. As such we are called gods, no matter whether we are still *in* our physical body *or out of it*. This way it must have been understood by the Jews or they would have rejected the argumentation of Jesus, saying: 'Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came,' etc.' Elohim, gods, souls, spirits are we here and hereafter. If Jesus makes this statement to those living still in physical bodies, then it is by no means strange that the spiritist at Endor sees such gods ascending out of the earth, with the difference, however, that they had left their physical bodies. She sees Samuel, not his earthly body, but himself, a spirit or a departed soul. And Samuel's question to Saul, 'Why hast thou disquieted me, to bring me up?' results in Saul's

¹ John 10: 34-36

answer: 'God answereth me no more, neither by prophets nor by dreams; therefore, I have called thee, that thou mayest make known unto me what I shall do.'

"To consult prophets was at those times a general practise, not only with Israel; and revelation by dreams was sought by the heathen likewise in the temples of Egypt as well as in Delphi and other places. When Saul's efforts as to prophets and dreams had failed, he went to a spiritualist in order to consult the spirits of the deceased, and the message he received came true, as we all know.

"From the passages we have considered so far, we see that spiritualism is nothing new. After Saul, it was another king, Manasseh, who did 'which was evil in the sight of the Lord after the abominations of the heathen.' He used enchantments, and dealt with familiar spirits and wizards.¹ Spirits of the deceased were consulted instead of the Urim and Thummim, and their reality was then believed in by the ancient writers themselves, as appears from their own writings. Job even says that a spirit passed before his face; ² Isaiah knows of them that have familiar spirits,³ and when speaking of the burden of Egypt, this prophet tells us that her idolaters shall seek to them that have familiar spirits, and to the wizards. The belief in spiritual manifestations was so general that when the disciples saw Jesus walking on the sea they were troubled, saying, 'It is a spirit.'⁴ And if such a be-

¹ 2 Kings 21:6; 2 Chron. 33:6.

² Job 4:15.

³ Is. 8:19.

⁴ Were the Essenes "Spiritualists"?

Some statements, gathered mainly from Doctor Edersheim's learned work entitled "The Life and Times of Jesus The Messiah"

lief had been entirely unfounded, Jesus, when appearing in their midst after His resurrection, would not have said unto them : ' A spirit hath not flesh and bones, as ye see

(Vol. I., pp. 323 to 334), will no doubt serve to throw some light on the question, which I, however, will not decide.

By terrible oaths the Essenes bound themselves to secrecy about their doctrines. That much, however, is known, that they obtained not only freedom from the degrading influence of matter, but *command over matter and nature*. As in the ancient mysteries, they had *adepts* among their number. The *adept* possessed the power of *prediction* ; he also owned the power of *miraculous cures*. Like the modern Zoists in Chicago,¹ they were vegetarians in the strictest sense. It reminds us somewhat of our Free Masons to read that the novice, on entering their order, received a *spade*, an *apron* and a *white dress*. Not unlike the adepts in the ancient mysteries, they bound each other not to disclose their doctrines to others, to guard the books belonging to their sect, and the names of the *Angels*. Would it be too hasty to identify these *angels* with the *demons* or *spirits* of the ancient mysteries ? Why did the Essenes use *mystic lustrations and mystic rites, mystic prayers and magic power* ?² " Their mysterious traditions," says Edersheim, " made them cognizant of the names of *Angels*, by which we are, no doubt, to understand a *theosophic* knowledge, *fellowship with the Angelic world*, and the *power of employing its ministry*."

Whence their power of *prediction* ? Whence the *mystic writings* revealing the secret remedies of plants and stones for the healing of the body, as well as what was needed for the cure of *souls* ? " These Essene cures," says Edersheim, " were *magical*, and their knowledge of remedies *esoteric*."

Their "*seers*" received *Angelic instruction and revelations*, very much like modern psychics and spiritualists. They stood in spiritual intercourse with angels (demons, spirits), and their writings contained the *visions and prophecies* of the *adepts* or *seers*.

Their denial of the resurrection of the material body seems only the logical sequence from their contempt of the body and of all that

¹ Literary Digest, Vol. XXII., No. 19, p. 580.

² Lightfoot, Comment. on Colossians, pp. 91 &, 377.

Me have.' After Jesus had yielded up the ghost, the bodies of dead saints appeared unto many in the holy city. These apparitions were simply spiritual. They did not appear in their bodies of resurrection, because Christ had then not yet risen. He was to become the *first-fruits of them that slept*: 'Christ, the first-fruits; afterward they that are Christ's.' If these saints, therefore, had appeared in their bodies of resurrection as Jesus had afterward, Christ would *not* have become the first-fruits. Besides, the Scriptures say, 'they *appeared* unto many.' This they could do in their transcendental psychical bodies. The material body they had left behind; the resurrection body they did not have yet, for *this* body will, *according to the Scriptures*, be given unto all on the day of resurrection, when the trumpet's call announces the judgment-day to be at hand; therefore these saints must have appeared in the soul's transcendental body, which is spiritual by its very nature. This body we take along with us when leaving our flesh and blood behind. It is invisible to the naked eye at present, though it pervades throughout the physical or natural body. It is the spiritual body which encircles us in our intermediate state from the time of our physical death until that of the day of resurrection, when we receive our heavenly garments. During this intermediate state we shall not yet be clothed upon with the body of resurrection, although is material. They continually strove, by mortification of the body, to purify the *soul* that had been drawn into the body which was its prison. A state of perfectness they expected when the soul was freed from the material body that was in itself impure. To *free* the soul from the *prison*, as also Plato called the body, was the final aim of Essenism, and the means to obtain it was to *purify* the soul by avoidance of what was material.

our soul must have some sort of a body, because absolute spirit only, God, can be spoken of as without body. This transcendental psychical body is spiritual, and is called *unclothed* because it has lost the body of flesh and blood already, while it has not yet received the body of resurrection, which it will absorb in like manner, in the twinkling of an eye, in which it absorbs the physical body in this world by a slower process. The manifestation of the soul's transcendental or spiritual body during that intermediate state must be admitted, if a telekinety is granted, that is, production of movement at a distance (by psychism). This transcendental psychism we have called the action of the transcendental subject at a distance when wandering, or rather stretching, away from the material body, as in the case of Mademoiselle Sagée, Mrs. K.'s sister, Miss Meinicke's father, the mysterious writer on board of a distant vessel, and others. But it is also scriptural to believe in the manifestation of the soul's transcendental subject during the intermediate state, as not only the saints above mentioned appeared in their transcendental or spiritual body, but Samuel had done so, too, although Saul could only hear, and not see him. Even Moses and Elias on the mount of transfiguration must have appeared in the transcendental or spiritual body, if Christ was to become the first-fruits of them that slept. Neither Moses nor Elias was in the physical body; nor could they appear in the body of resurrection, if Christ was to become the first-fruits; therefore they must have appeared in the soul's transcendental, that is, in the spiritual body of the intermediate state, and if comparatively few of us are able to see spirits, that is, the souls of the departed, or rather their transcendental

spiritual bodies, their soul-bodies, it is simply because our eyes are not opened like those of Elisha's servant.

"If, then, spiritualism was practised by the ancients, and if the Scriptures themselves anticipate the reality of spiritual manifestations, a thorough biblist would be very inconsistent in denying their possibility. A Christian who professes to believe in the Scriptures cannot help believing in the reality of spiritual manifestations. But to believe spiritualism is one thing and to practise it is another. All Christians believe in the reality of the power of darkness, Satan; this, however, does not imply that they must follow him. The Scriptures certainly do not approve of the practise of consulting the spirits; therefore, a Christian, having a far superior revelation than that which a created spirit could give, ought not to deal with familiar or any other spirits merely for curiosity's sake. Science, however, *has* to take the spiritualistic claim into consideration even more than she has hitherto done. Psychical research, as long as it is set forth for the benefit of mankind, not to satisfy an uncalled-for curiosity, but to investigate an important scientific problem, is even bound to face the question at hand, the more so as there are persons who do see spirits without wishing to at all.

"Job was such an one.¹

"To see spirits who have left their earthly bodies is no more a sin than to see persons who are still within their earthly frames. Nobody will condemn Job for having seen a spirit. Neither will you be justified in condemning one of your contemporaries who cannot help seeing spirits all around. If such persons receive mes-

¹ Job 4: 15-17.

sages from spirits even as Job did, would you blame them for saying so? Of course, to consult a spirit, as Saul did with regard to the future for mere curiosity's sake, is an abomination to the Lord. But to receive, like Job, a message from the spiritual world without bringing it about on one's own account, is quite a different thing. There are persons who experience visions, auditions, etc., without any inducement on their own part, yea, even with fear and trembling. I have heard Christians condemn such people. They forget that those cases are scarce where the spirit-influenced person is perfectly happy. The strain is usually so great that the medium succumbs. If we take this into consideration, we shall be a little more just henceforth.

“And now let me repeat that it is *one* thing to consult a spirit for mere curiosity's sake, but *another* to investigate spiritualism from a scientific point of view. If scholars would not investigate phenomena offered by nature herself, they might by our posteriors well be charged with having committed a crime against science herself.

“If it is granted that scientific investigation, in the course of time, has always served to throw more light on the Holy Scriptures, I venture to say that it will do so likewise with regard to spiritualism. Investigation of this question, in my humble opinion, has done so already by proving that immortality is a fact, and by doing this it has rendered an invaluable service to the Christian Church, since in the face of facts as furnished by spiritualism modern skepticism cannot reasonably deny continuity of personal existence after our final departure from the physical body.”

XXV.

FROM DEATH TO LIFE.

"If spiritualism proves immortality, it is a *moral power*, as none can advocate the materialistic principle any longer, saying, 'Let us eat and drink, for to-morrow we die.' Spiritualism is a moral power, because by proving immortality it prompts men to think not only of the life hereafter, but of the respective condition in which they will find themselves then. Spiritualism proffers the conclusion that the kind of life we lead on this side has a great deal to do with the molding of our existence hereafter. We shall wish to become better than we are in order to escape the consequences of sin on the other side. By thus wishing to become better than we are we admit that we are not what we ought to be. Sin, not sinful action, but sinful condition, prompts us to look unto Him who came into this world to save sinners and to reconcile them with the Heavenly Father, thus transplanting us into the kingdom of God. And if all this may be brought about by spiritualism, this departure is indeed a moral power, for it results in earnest investigation and honest conviction.

"If spiritualism is regarded as immoral, it is not in the scientific use, but in the miracle-crazy abuse that demoralization is to be found. The prophet's declaration that 'our daughters shall prophesy, and our young men shall

see visions, and our old men shall dream dreams,' would become void of meaning if such spiritual gifts were not realized. Great care, however, must be taken not to confound them with the manifestations of the dark power of Satan, which may be easily recognized by their immoral tendency. Even these, however, must serve to prove our immortal existence and induce skeptics to pay more attention to the teachings of Christ Himself.

"If, then, a proper investigation of the spiritualistic claim is able to win skeptics to the cause of Christianity, why should we not make use of its discoveries? I once called on an infidel who did not believe either in God or Satan. I told him, however, that Satan did all the more believe in him. This word stung him. When he found what a slave of Satan he was he could not help acknowledging the reality of this dark power in his own heart. Gradually this led him to believe in God, and now he rejoices in his salvation through the redeeming blood of Jesus Christ.

"If it is not wrong to make use of the devil in order to lead a poor sinner to Christ, why should it be wrong to make use of the spiritualistic claim in order to obtain the same end? Paul does rejoice as long as Christ is preached, no matter whether in pretence or in truth. When he found the altar 'To the Unknown God,' he did not despise the Athenians, but he said: 'Whom ye therefore ignorantly worship, him declare I unto you.' Paul made use of what he found and made himself servant unto all, that he might gain the more. 'I am made,' he tells us, 'all things to all men, that I might by all means save some.'

"To save some, by all means! That is exactly what

we ought to do. How can we save any? Lead them to Christ. But if they will not come? Prove unto them that they are immortal. And how? If they reject all other evidence, induce them to investigate the spiritualistic claim. And then? Then you have removed the greatest stumbling-block on their way to Christ. As soon as we do not doubt any longer that we are immortal, even if convinced only by mediumism in default of absolute spiritual communications, our responsibility for the use we make of our potentialities here below becomes more and more impressive. We not only realize our obligation toward God, but we are conscious of having neglected to fulfil our duty. We try to become better, but this does not appease our conscience. The more we try to be good the less can we remove our old sin and guilt. Time has nailed it on our memory; we can't make it undone. Our guilty conscience makes us feel miserable. Whither shall we go? Where shall we take refuge? Spiritualism will not remove our guilt. It serves to prove our immortality, but that's all. In this condition we find a Christian friend, who advises us to investigate the spiritualistic claim. We tell him that we believe in immortality, but that this very conviction makes us miserable. He asks us how so? and we tell him all about our fear of reaping in our future existence what we have sown. Then he takes us by the hand and tells us of Him who so loved us that He gave His only-begotten Son, that whosoever believeth in Him shall not perish but have everlasting life. Then he tells us that this everlasting life is not merely immortal existence, but connection with the source of life, with God Himself through our Lord Jesus Christ. Because it is *through* Christ we must *accept*

Christ; we must grasp Him *by faith*. As soon as we do this we realize that His blood paid for our neglected duty toward God for those debts which we could never have paid ourselves. We comprehend that God did not create us to sin, but to do good, as Shakespeare's Timon states;¹ hence all the good we intend to do in the future can never undo bad that we have done in the past. If, therefore, our better life in the *future* shall be of any value, the guilty stains of our *former* life must be washed away from our conscience; and in order to cleanse us and bring us the blessed assurance of the forgiveness of our sins and of our redemption Christ came into this world to pay the debts of those who are willing to accept the remission of their sins under such benevolent conditions. As soon as we accept Christ as our redeemer, the current of faith brings us into contact with God, the source of life, and *thus* we have everlasting life by faith *through* Jesus Christ as our mediator.

"The beginning of this new condition is regeneration, the birth from on high; those who are *born* from on high have the *life* from on high, *that life everlasting unto which they are passed from their old condition of death* in trespasses and sins by being connected with God through our Lord Jesus Christ.

"If, then, *regeneration* is the *reception* of the new life, *sanctification* is the *manifestation* of the new life. This truth ought to be clearly understood: *Without the beginning of the new life there can be no manifestation of it; without regeneration, no sanctification.*

"If this holds true, then we are still dead in spite of good works as long as we are not born into the new life

¹ Act 1, Scene 2.

from on high. If we do not accept Christ as the restorer of our communication with God, then the current of life from on high does not reach us. Without Christ we are separated from God; without Christ we know nothing of a passing from death unto life; *without Christ we abide in death.*¹ But if we *are* born again from on high; if we *are* connected by faith with the Most High *through* Jesus Christ, then let us, with Paul, yield ourselves unto God as those that *are* alive from the dead; for if we are already *risen* with Christ, as Paul understands it, God must indeed have quickened us together with Christ and have raised us up together with Him, after we have been buried with Him by baptism, wherein also we *are* risen with Him. By believing in Christ we receive the life from on high, thus becoming alive from them that are dead in trespasses and sins and by passing from death unto life.

“If we are born again, that is, if we have passed unto life everlasting, we shall not come into condemnation; and if we can lead a skeptic to face these statements of the Holy Scriptures and he tells us that he cannot believe in the possibility of a life everlasting because he doubts the prerequisite, namely, an immortal existence, then let us lose no time in calling his attention to the spiritualistic proof of immortality. Even if he should become a spiritualist instead of becoming a sincere believer in Jesus Christ, it would be still better for him, and for others also, than to abide an infidel and to undermine the hope of the weak in an immortal life. The probability, however, is that he will become a believer in Jesus Christ,

¹ Joh. 11: 25 f., 6: -51, 54; 5: 24, 39 f.; 3: 36, 14-16; Rom. 6: 13; Eph. 2: 5 f.; Col. 2: 11 ff.; 3: 1; 1 Joh. 3: 14 f.; 5: 11-13.

spiritualism being the step toward a higher conception of man's eternal destination. Spiritualists agree with Paul that there is a natural body and there is a spiritual body. The former is ciscendental and will perish, the latter is transcendental and will not perish. The natural body is sown with the potentiality of the further development of the spiritual body: this latter is the one that survives in order to *absorb the resurrection body* in due time (analogous to the absorption of the physical body by the soul's biological body in this world). In the intermediate state we are unclothed, as Paul terms it; but, then, when the resurrection body is absorbed, we shall be clothed upon when the day of judgment dawns; when the Lord Jesus Christ shall appear; when we shall be conformed to His image, and shall see Him as He is; for He did not stay in that intermediate state which awaits us until we receive the heavenly garment of our resurrection body, but He rose bodily from the dead, that is, with His resurrection body, and thus became indeed the *first-born* of many brethren.

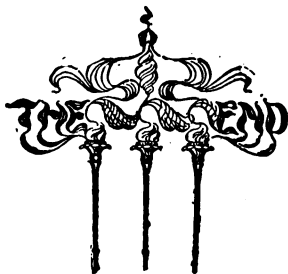
"If you find it difficult to lead an infidel to believe in Christ, have him confronted by *facts*, obtained by mediumism, and, if possible, by spiritualism, which he is unable to honestly deny, for 'contra factum nullum argumentum.' Then he will not only believe in immortality, but he will come to the conclusion that we shall be made *responsible* for the life we lead on this side, *at least* as far as a retardation of our higher development is concerned. It stands to reason that our *present* life, by all means the moral attitude of it, exerts decisive influence as to our *future* existence. Dante (*Inferno*, III. 50) says: 'The wicked feel every day that they lack God's benevolence,'

and Hilty (Glueck, II. 216) remarks with regard to it: 'This is hell on earth for them.' Thus we carry in ourselves heaven or hell inasmuch as we incline to the one or the other. If we cannot deny immortality, then we cannot escape the conclusion of our personal responsibility with regard to the mode of our future existence.

"In order to secure heaven in the life beyond we wish to become better. This moral wish itself proves that we are not as we ought to be, which inference leaves no doubt of a supreme moral standard, God. For those who feel guilty and wish to become better, God, our moral standard, in order to lift us to the level of righteousness, sent His Son to *make* us better. Upon this *fact*, namely, that Christ not only tells us to better ourselves, but that *He* actually makes us better, all *converted* Christians agree. *How* Christ does it nobody can tell; but He *does* it, as those know who have experienced it as soon as they believed in Him. *Before* we begin the new life, however, the burden of our guilt must be taken away from our conscience. All our good intentions amount to nothing as long as the old stains are there; neither shall we be at ease as long as our sins are not forgiven. God could forgive all people's sins alike whether they repented or not; but God is *just*; *therefore* a sacrifice was necessary, and this sacrifice is 'Jesus on the Cross.'

"If we accept it we are *justified, clean* in the sight of the Almighty. *Then* there is indeed sense in a new, a better life; *then* our good intentions will have quite a different meaning, because the chain of guilt does not weigh them down any longer. The new birth from on high gives us the blessed assurance of full forgiveness for our old sins and enables us to develop the new life

from glory to glory, unto which we pass from the condition of death in sins and trespasses by simply trusting in the Lord Jesus Christ. *Then* we shall by no means come into condemnation; the day of judgment has lost its terror for us altogether; it does not concern us any longer, for we have passed it already in the course of evolution by being born into a higher or spiritual life. This fact, experienced by millions of people, does not only remove any doubt as to *immortal existence*, but gives us the blessed assurance of *immortal life* from evolution to evolution, from glory to glory for evermore."



APPENDIX.

ANIMISM VERSUS TELEPATHY.

IF all psychic phenomena of the "other me" could be traced to telepathy, how am I to understand why a girl of eleven can read, when blindfolded and in a trance, only such titles of books she would be able to read in a normal condition? A friend of mine put this little girl, his stepdaughter, to sleep, and when he handed her different books she, with eyes closed, read their titles, all of which *he* knew of course. But when the print was in ancient types which the hypnotizer was used to read like modern print, the girl could not make out a single word. If the faculty of the soul to read without the physical eye were dependent on telepathy between the hypnotizer and the subject, it stands to reason that the girl would have been able to read any kind of print the hypnotizer could read; but this she could not, and therefore I infer that with her telepathy, by means of which subjects are said to speak even Greek or Hebrew, cut no figure.

IDEAL CENTERS PRODUCE PRACTICAL RESULTS.

How physical results may be produced by mere suggestion can be seen by the following incident. A friend of mine handed a spoon to his little girl when in a *waking* condition, telling her that the spoon would become so hot that she would burn her fingers. When she had held the spoon for a couple of minutes she dropped it suddenly and screamed aloud. The spoon, in her imagina-

tion, had become so hot that it burned her. But imagine the surprise of the bystanders when the physical result of the father's suggestion was seen, to be not an imaginary, but a very real and most painful blister on the tip of the little girl's forefinger.

The following instance will likewise serve to explain the marvelous success of Christian Science. A patient had pains in his back. The physician told him he was going to apply a mustard plaster, while in reality he treated him with a sheet of new postage stamps. In less than half an hour the patient had a blister as large as any mustard plaster could produce which was merely the result of suggestion on the physician's, and of imagination on the patient's part, or, as Aksakow would more properly call it, the result of animism or psychism.

EVOLUTION BEYOND.

I am glad to quote,—even if in the “Appendix,”—a communication with regard to this subject from the Rev. G. H. Humason, Ph. D. to Mr. W. R. Hearst, editor of the *New York Journal*, as published in this paper on June 27th, 1901, viz:

“Is there progress in heaven? Why not? The Almighty has created all things on the basis of evolution. Constant change is the law of existence. Nothing stands still in God's universe, so far as we can learn. We ourselves change every instant. A man's brain makes a complete change every thirty days. There will be enough to keep the brightest intellect forever employed in heaven because its King is infinite in resources and delights in new creations. Stagnation means hell—not heaven. I believe we shall all be kept active there and have no faith in the ancient idea of sitting with a harp, singing God's praises forever.”

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